

Chapter Three

A Dialogue with all the people

Only a few persons master the art of dialogue with the *other*; and it often leads to useless argument, due to its being the most difficult art in application. He, Allah be pleased with him, has sanctioned the bases warranting its rectification as follows:

1. The honest intention of reaching the *right* in its Shariite concept, and standing fast with the right wherever it moves.
2. Full forthrightness, and compliance with Almighty Allah in whatever the servant wants without nicety or hypocrisy at the expense of religion.
3. Amazing speed in revealing the other party's desire, and absolute accuracy in responding.
4. Balancing the give-and-take with his debater, and giving the attendee an opportunity to give his opinion.
5. Not attempting to cancel the other party in the dialogue.
6. Adopting the humanitarian moral constants on which no two persons disagree.
7. Finding out a common denominator as a basis for agreement.
8. The argument relying on a Shariite or rational evidence.
9. Making the other party feel that he is wrong, admit his remission and return to Almighty Allah.

And here are some examples:

1. With a proponent of Islam from the islands of America:

He came from there with a poem he has written in his language in which he appealed to Islam and asked, "Where did it go?" He also asked about the Imam. It was a poem that captivates the heart and acquired admiration. He began his tour with Egypt and recited it to the sheikhs of Al-Azhar and they admired it, but did not find his quest with them. Then he travelled to Baghdad and Najaf. Finally, he returned to Damascus without satisfying his burning desire to know the truth of Islam as he deemed. In Damascus, he met with a Ph.D. scholar, who was sheikh Dr. Mustafa Husni Al-Suba'ie, **may Allah have mercy on him**, and the proponent said, "I did not find my quest, and I am going home in pain." He asked him, "Did you visit Aleppo?" He answered, "I visited all the countries, so what is the worth of Aleppo?" He said, "I advise you to go there and meet sheikh Mohammed Al-Nabhan, for Islam is there and you will find your quest." He sent an interpreter with him.

He arrived in Aleppo, met our master Al-Nabhan and delivered his poem while our master **Allah be pleased with him**, was listening. When he finished, he did not find the admiration he had found from others. Our master asked him, "Have you finished?" He said, "Yes." And, **Allah be pleased with him**, said, "You must reverse your speech, for you call Islam and say where are you O Islam, so I can direct others to you, carry you and support you, whereas Islam is calling those of strong personalities: Where are those with strong personalities? Where is the person with a strong personality, so I can entrust him with my perfections, and is singled out by my perfections to prove my perfections?" That proponent responded to our master, **Allah be pleased with him**, saying, "You have spoken the truth, my sheikh." He was amazed by his personality and

responses. Then he looked at the students of the Shari'a school and said, "Please give me some of those in order to call for Islam, for I found the correct Islam, as well as my quest, here." Our master answered him, "Go to your country and send to us fifteen persons from there. Select the fearless persons, who are neither tempted by the worldly affairs, nor the money. Send them to me to be taught, refined and sent back to you." He thanked our master and started traveling to his country. He died on his way to his country. However he, **may Allah have mercy on him**, got what he got of goodness and happiness in that hour.

2. With an American professor in psychology:

A student from Aleppo studying in America became acquainted with a professor. The American boasted, "I hold the highest international degree in psychology in the U.S." The student from Aleppo responded, "I know in Aleppo, Syria, a person who is extremely higher than you!" The American said, "I do not believe that any person higher than me in the world exists." The Aleppo student answered, "If you see and meet him, you yourself will admit that he is higher than you."

They came to Aleppo and were accommodated as guests of master Al-Nabhan, **Allah be pleased with him**. The American started asking questions and our master answered him. When he finished asking his questions, he, **Allah be pleased with him**, said, "Now it is my turn to ask you about the field of your specialty!" He could not continue answering the sheikh's questions, and his inability was evident. At that moment he, **Allah be pleased with him**, drew the curtains of his room and called one of his students, who was named Hajj Ali Al-Majzoub and the cousin of

our master, Allah be pleased with him, and said to him," Come and tell him about himself!" He said," You reside in the so and so location, at the 'x' apartment building on the third floor. You have a wife and children. You boarded the plane at ... hrs and arrived in Aleppo at ... hrs. Your son fell down from the apartment and was taken to the hospital, and do not worry about his condition!" The American was amazed and his color changed. Then he traveled to his country and found the events as he told him! He found that his son healed. He returned with his wife and children to Aleppo, and they all embraced Islam at his hand, Allah be pleased with him.

3. With the Algerian philosopher Malik ibn Nabi:

He, Allah be pleased with him, said," The famous Algerian philosopher came to me while I was indicating the traits of the Messenger, pbuh, and the dominance of the Messenger, pbuh, and that He did not like killing the infidel, but he liked killing the atheism of the infidel. He emotionally called me," O ustaz!" I said," Yes." He said," You restituted me to my reality! O ustaz! You restituted me to myself!.. and started weeping."

4. With an orientalist:

He said addressing our master, Allah be pleased with him," I am the philosopher of the Qura'n, ask me about whatever you want!" He, Allah be pleased with him, said," Are you certain that you are the philosopher of the Qura'n?" He said,"Yes." He, Allah be pleased with him, said," O.K.

I will ask you only one question: Is the 'A.L.M.' of the first verse of the Cow Chapter, the same as the 'A.L.M.' of the first verse of Al-'Imran Chapter?" He answered, "By Allah I do not know, and I have not imagined that someone will ask me this question." And he, Allah be pleased with him, said, "Do not be boastful!" Then he, Allah be pleased with him, commented on that in some lessons saying, "These letters have symbols to the meanings of the chapter in which they come; the Chapter is the interpretation thereof. So, the A.L.M. in the Cow Chapter are interpreted by the Cow Chapter, and the A.L.M. in Al-'Imran are interpreted by the Al-'Imran Chapter."

5. With an English missionary:

He came to our master, Allah be pleased with him, reclined on his side and started talking, "I have a Muslim friend, but he does not perform prayers! I asked him, "Why do you not perform prayers?" He answered me, "The spiritualists (meaning the Muslim scholars and monks) are liars" I asked him, "How did you know that they are liars?" He responded, "We know that the spiritualists are liars from our sheiks, who enter the mosques and spread handkerchiefs on the floor to collect money!" He, Allah be pleased with him, said that the missionary alluded that I do such! Our master, Allah be pleased with him, said to him, "Monsieur, it is evident to me now that you are ignorant, young and weak, but you are right, my brother, for you are but a weak minion and sit with the minion, and mention Great Britain. Woe to you! Sit with the great people; the people of religious knowledge, the people of understanding like us, to make you understand and refine you." He knelt and said politely, "Yes, my patron. You are right." Then he, Allah be pleased with

him, asked," Do all religious scholars spread handkerchiefs at the doors of mosques? This can be the case of one, two or ten, but not all the scholars are as such, for this is incredible. However, you are but a weak minion who has not attended the lessons of great scholars and sheikhs. You are ignorant, mean and intoxicated with the 'Great Britain' words."

6 With a psychologist:

He, Allah be pleased with him, said," A professor came here carrying a book of psychology, and asked me and I asked him. He did answer me but I answered him! When I answered him, he threw the book violently on the floor! I asked him," Why?" He said," I thought myself a scholar in psychology" I said," A scholar? From where? This psychology must make man refine himself and calling it to account."

7. With a person doubting the existence of Almighty Allah:

He said," Allah, Glory be to Him, has created all the creation, so who created Him?" He, Allah be pleased with him, said," Count after the one." He counted," 1, 2, 3, 4, 5, 6, 7..." Then he, Allah be pleased with him, said," Count before the one." He halted saying," There is nothing before the one." He, Allah be pleased with him, said," None Exists save Allah, neither prior, nor after."

8. With a teacher of history:

He said," Sir, the naturalists believe in the existence of a power, which is nature." He, Allah be pleased with him, said," Ask them about this nature, which is the power: Is it rational? All hearing? All seeing? All wise? All knowing? Does it put things in place? Or is it insane? If they say it is insane, we will say: Go to Duweirina⁽¹⁾. If they say that nature is all wise, all hearing, all seeing and puts things in place, tell them: This is Allah, and you named Him 'nature.' "

9. With a raging person:

A person who attempted to kill another for defaming the Messenger of Allah, pbuh, came to him, and he, Allah be pleased with him, said," Why did you want to kill him?" He answered," For the sake of Abu Al-Qasim, pbuh." He, Allah be pleased with him, said," If your son was the one who defamed the Messenger of Allah, Would you kill him for the Sake of Abu Al-Qasim?" He kept silent and he, Allah be pleased with him, insisted and he answered," No!" He, Allah be pleased with him responded," It is evident that his rage was not for the sake of Almighty Allah, but- rather- self desire and fanaticism."

⁽¹⁾ Duweirina village: it is located ten miles to the east of Aleppo, and it contains an asylum for the insane.

10. With a group who attended a session of remembrance:

He, Allah be pleased with him, asked them," Where have you been?" They answered," At the remembrance session." And, Allah be pleased with him, said," The True says,' I am the companion of whoever remembers me⁽¹⁾' Tell me about your Companion." They kept silent and no one answered.

11. With a person claiming to be free:

He said," I want to remain free." And, Allah be pleased with him, said," You liar! I am a slave of Allah, bound by the commands of Allah, bound by the prohibitions of Allah. I am the true slave of Allah, Glory be to Him, but I am free to others and no one judges me, for I am beside the Shari'a and obey every command. Almighty Allah has created us for servitude, not for individual freedom."

12. With a detester of the people of Allah:

He said," I saw the Messenger of Allah, pbuh, in a dream. He, Allah be pleased with him, rejected that, but when he insisted, he said to him," Tell us how did you see him?" He said," I saw him and he spoke about a

⁽¹⁾ Musnad Ahmed (2/540), No.:(19089)

matter, and I said, 'It is not like this O Messenger of Allah, but like that!'" He, Allah be pleased with him, said, "You saw him to object, not to learn from him."

13. With some clan chiefs:

One of them said, "O sheikh, we would like to ask you a question: A person who fasts and performs prayers, but he does not treat others well; and another one who neither fasts, nor performs prayers, but treats people well, which one is better?" He, Allah be pleased with him, said, "This is not how the question is asked. It should be as follows: One person contradicted Allah, whereas the other contradicted the servant of Allah, which one is less evil? Both are violators, but the one who contradicts the servant of Allah is less evil."

14. With a person who does not know how to ask a question:

One said, "I ask you about a person who was disobedient, and he repented a true repentance, and another person who has never violated in his life, which of them is higher?" He, Allah be pleased with him, said, "You do not know how to ask a question. I ask you, 'The deeds of whom of the two are higher and more perfect now? This is the end result. Our master Omer ibn Al-Khattab was a polytheist who worshiped idols, buried baby-girls, killed and did every abhorrent act. After all such, the Messenger, pbuh, came and he believed and embraced Islam. Then he became the second Caliph in Islam.'"

15. With a mosque Orator "speaker":

He said," My master, they (meaning the rulers) want us to speak on the pulpit about so and so." He, Allah be pleased with him, said," O sheikh, can you work as a patch man?" He said," Yes." He, Allah be pleased with him, said," Work as a patch man and do not give sermons at the mosque."

16. With a father complaining of his son:

He said," O my master! My son 'X' made me very tired." He, Allah be pleased with him, said," Supplicate for him." The father was absent for a period, then he returned. He, Allah be pleased with him, asked him about his son. He said," He is the same, and has not changed." He, Allah be pleased with him, said," Have I not told you to supplicate for him?" He said," I supplicated for him a lot, and it did not work." He, Allah be pleased with him, asked," When did you supplicate?" He said," Whenever I remembered him." And he, Allah be pleased with him, said," It is not like that, but you should sit, an hour, or half-an-hour, before dawn, and you pray two units of prayer, weeping and beseeching Almighty Allah for the sake of your son. This is what you should do." He complied with the advice. In the next morning, the son woke up, and suddenly started kissing his father's hand enthusiastically saying," o my father, I repent. I do not know where I had been." He returned to our master, Allah be pleased with him, and told him what his son had said.

17. With a sheikh supplicating with no response:

He, Allah be pleased with him, said that a sheikh implored him strongly calling, 'O my sheikh!' I said, " Yes." He said, " I have been asking Allah for this quest for a long time to no avail." I said, " It is your fault, and not otherwise." He asked, " Why?" I said, " You are asking a poor one!" He said, " Is Allah poor?" I said, "Yes!" He said, " This is not permissible." I said, " If this is impermissible, then He is wealthy but a miser!" He asked, " Is Allah a miser?" I answered, " Yes!" He said, " And this is also impermissible." I said, " If it is impermissible, then He is generous but unable to deliver to you your quest." He, Allah be pleased with him, said, " I gradually lured him to prove to him that he was not honest." So I said, " You Ask One who is unable to deliver your quest to you!" He asked, " Is Allah not Powerful?" I said, " Yes!" He said, " This is impermissible." I said, " If it is impermissible, then Allah is Powerful, but you are a liar, and you are not honest. Allah is my Lord. I asked for one quest⁽¹⁾, and He dedicated millions to me. The Glorified Almighty Allah is generous. He is All Generous. My Lord is the Lord of the world, and the Lord of you yourself."

18. With three naturalists:

They said, " O our master! The Messenger, pbuh, says, ' Ask me. Whatever you ask I will clarify to you'⁽¹⁾ This means that if they asked him about chemistry, physics, geography and history, he would answer them; what

⁽¹⁾ That is to say, I asked from Allah, the Glorified and Potent.

⁽¹⁾ Sahih Muslim (4/1834), No.: (2359)

is the extent of the correctness of this Hadith?" He, Allah be pleased with him, said," I do not speak to you about the ascription or text of the Hadith, but I say to you," Ask me. Whatever you ask about, I will clarify to you." They became certain of the Hadith.

19. With a mason:

He, Allah be pleased with him, said," O ustaz, I was told that you are a mason." He said," Yes. And I believe that a non-mason is not "human." He, Allah be pleased with him, said," What if I make you admit, with your own tongue, that the mason is more faithless than the infidel. " He said," Show me." He said," Your brother 'X', who is not a mason and is rightful, has a dispute with an Armenian, Magus or Jew mason, with whom will you take side?" He said," I will be with the mason." He, Allah be pleased with him, said," He admitted and confessed with his own tongue, then started swearing," By Allah, and there is no God but Him, this idea never crossed my mind." After this meeting, he announced his repentance and disavowed freemasonry.

20. With a person who recently embraced Islam:

He, Allah be pleased with him, said," O my son! I give you an advice: You must know that there is an Islam and a Muslim. If you see a Muslim

lying, or backbiting, understand that there are neither lies, nor backbiting, or malicious reporting, or betrayal, or cheating in Islam. And Islam is all politeness from the beginning to the end."

21. With a scholar sheikh:

He, **May Allah be pleased with him**, said," The privileged friends of Allah are higher in station than the privileged angels." The sheikh said," We have read in the Dogmatic Theology that the privileged angels are higher than the privileged friends of Allah." He, **May Allah be pleased with him**, said," The dogmatic theology is but talk, and our talk is verification."

22. With the Qur'an learner by heart Salahuddin, may Allah have mercy on him, in Baghdad:

He asked our master, **May Allah be pleased with him**, and said," When I make ablution and wash my arms and feet, my heart tells me that the water has not reached here (pointing to his elbow and foot, and I try washing several times." He, **May Allah be pleased with him**, answered him," What crosses your mind is the devil's speech. Do not heed him. Allah has created soft skins for us on which the water flows easily, praise be to Allah, and not like the pig's hide. I make ablution with scanty water (demonstrating with his two palms joined together, metaphorically

mentioning the scanty water.) The devil wants you to discuss with him and talk to him, because he is like the dog, which barks if you throw stones at it, and stops barking if you leave it."

23. With persons asking about forgiveness and mercy:

A group of people agreed to ask him, **May Allah be pleased with him**, some questions. One of them asked, "O my sheikh, is Allah not All Forgiving, All Merciful?" (Wishing that He is not of stringent punishment). Another one asked, "Why does not He cancel Hell and grant paradise to all people with His mercy?" And he asked, "O my sons: All Forgiving and All Merciful to you and to others?" One of them answered, "Of course!" He, **May Allah be pleased with him**, said to their chief, "If a man breaks into your house, rapes your daughter, slays your son and takes your money, where will 'All Forgiving and All Merciful' be?" He said, "Allah burns him in sixty Hells!" He, **Allah be pleased with him**, said, "We said one Hell and you were not satisfied! He abandoned his saying, i.e., gave up 'All Forgiving and All Merciful' and wants 'of stringent punishment', and we said to him, 'The Names of Allah are distributed: All Forgiving and All Merciful for the aggrieved, and of stringent punishment to the unjust.'"

24. With sheikh Yassin Sireo, the call for prayer timer⁽¹⁾:

He, Allah be pleased with him, said," Which of the attributes of Allah you like most, sheikh Yassin?" Sheikh Yassin responded," I like the All Forgiving and All Merciful." He, Allah be pleased with him, said," I like the Potent, the Almighty and the Avenger." Sheikh Yassin, may Allah have mercy on him, wept and said," O my master, I am but the servant of benevolence."

25. With some government officials:

Some officials came to him, and their senior whispered some words. He, Allah be pleased with him, said," Do not tell. Do not speak { And indeed We will make them taste of the lighter chastisement before the greater chastisement in order that they may (repent and) return. } (Sura As-Sajda: 21). You say: reactionary, reactionary. I am the reactionary in truth! I am the reactionary in the whole Syria, but I adhere to Allah, and make progress by executing what Allah commands me. Whereas your progress is with the night-clubs. You present your wife to a man, while you dance with a woman. Progress will not be effected, save with Allah. We will make progress if we return to Almighty Allah and execute His commands."

⁽¹⁾ Sheikh Yassin Sireo was the call for prayer timer at Aleppo Grand Mosque. He was famous of constant obedience and piety. Our master, Allah be pleased with him, used to say about him," Sheikh Yassin is a genuine friend of Allah.."

26. with sheikh Abdulqadir Al-Khateeb, head of the Iraq Scholars Association:

He, Allah be pleased with him, said," And He is with you wherever you are." He said," But with His Knowledge, not with His Essence." He, Allah be pleased with him, said," With Essence"⁽¹⁾. He said," But with the attributes!" He, Allah be pleased with him, said," O sheikh, The True, He be Magnanimous and Glorified, says: {He said: "Fear not: For I am with you: I hear and see (everything).} (Surat: Ta Ha: 46) Does the Knowledge have a hearing and a vision?" He said," They say such!" and kept silent. He, Allah be pleased with him, said," Eeh! They say such."

27. With a religious scholar with no light or attraction:

He, Allah be pleased with him, said," If I were a Non-Muslim, I would not embrace your religion!" He asked," Why?" He, Allah be pleased with him, said," Because all Islam embody perfections and attraction. And I have neither found perfection, not attraction in you."

⁽¹⁾ That is the understanding and taste of the people of intuitive vision, and if the light and air on the earth are with man wherever he is, and they are both created by Almighty Allah, what o you think of his glorified Creator, and He is the light of the skies and earth? But= gentler than light and air { there is nothing whatever like unto Him|} |(Sura Ash-Shura: 11).

However, Imam Al-Baihaqi said in the Book of Attributes and Traits, commenting on the Hadith," O Allah! You are the First and there is nothing before you, and You are the Last and there is nothing after you, and You are the Apparent and there is nothing above you, and You are the Occultand there is nothing below you." Sahih Muslim (8/78) No.: 7064. And if there is nothing above Him, and nothing below Him, therefore He is not in a place. Then he said," And if He is not in a place, His proximity to all things will be the same.

28. With a drunkard at Aleppo Castle:

He said," O my sheikh, come here and give me your hand to kiss! Supplicate Allah for me, for your mouth is pure and mine is defiled. Tell Him: Enough! Forgive him." He, Allah be pleased with him, said," Your mouth is pure, but the wine defiled it." And he supplicated for him, then he, Allah be pleased with him, returned home and said to them," This man will not die before he truly repents." The drunkard's daughter came to him with the good news of her father's repentance as from that night!

29. With one of his friends, sheikh Hassan Hadhiri, may Allah have mercy on him:

Hajj Hassan said," I went today, my master, to settle the dispute between two persons. One of them rejected the settlement. I became upset and expressed that in strong words! Our master, Allah be pleased with him, said," O Hajj Hassan! They were two opponents, and you became three!" He repeated that until sheikh Hassan said, "If you please, my master; If you please, my master; If you please, my master," begging him to stop. He, Allah be pleased with him, said," You must be like a bridge, and the good and evil cross you."

30. With a friend boastly enumerating favors:

He said," I have abandoned my friends, the world and creatures for your sake!" He, Allah be pleased with him, said to His beloved Mohammed, pbuh,. { They impress on thee as a favor that they have embraced Islam. Say: Count not your Islam as a favor upon me: Nay, Allah has conferred a favor upon you that He has guided you to the Faith, if ye be true and sincere.} (Sura AL-Hujurat: 17.) Have you abandoned wine and vice for my sake? Is not Almighty Allah the one who indulged you with the favor of prayer and piety, so you abandoned wine and vice. Do you want to boastfully enumerate favors on me by abandoning so and so? All you have to do is to praise Almighty Allah for the bliss {if ye are grateful, I will add more (favors) unto you;} (Surat Ibrahim: 7)

31. With a critic of the people of poor houses and creeds:

He said," My master, the people of the creeds have nothing, save playing the tambourine and the sessions of remembrance." He, Allah be pleased with him, asked him," Why do you criticize them? This transition from the eternal misfortune to happiness is enough."

32. With a person asking about glory:

A person asked," What is glory?" He, Allah be pleased with him, asked," To us or to you?" The asking person kept silent and did not respond. He, Allah be pleased with him, said," To you, it is with riches and off-spring, whereas to us it is with proximity and intuitive vision."

33. With monks:

He, Allah be pleased with him, left his reception room. When they entered and were seated, he entered the room and they stood up, and said: { Strongest among men in enmity to the believers wilt thou find the Jews and Pagans; and nearest among them in love to the Believers wilt thou find those who say, " We are Christians": because among these are men who have renounced the world, and they are not arrogant. }` (Surat Al-Maidah: 82)

He, Allah be pleased with him, asked," Where are the handkerchiefs?"⁽¹⁾ I referring to the next verse where the True, Glorified and Potent says: {And whey they listen to the revelation received by the Messenger, thou wilt see their eyes overflowing with tears, for they recognize the truth: They pray: "Our Lord! We believe, write us down among the witnesses.} (Surat Al-Maidah: 83). And they kept silent and no one of them responded.

34. With an arrogant person:

He objected to his approximation of a disobedient person and said," You must not accept 'X' or allow him to come here!" He, Allah be pleased with him, asked," Why? What is wrong with him?" He said," Because he has committed many sins, such as so and so." He, Allah be pleased with him, said," This is a bathing facility utilized by all people. It is originally made for the dirty persons. Which one of the two do you think is more

⁽¹⁾ The handkerchiefs to wipe their eyes, which are overflowing with tears. He, Allah be pleased with him, was nick-named 'The Saint' by Aleppo monks, and some of them visited him occasionally to benefit.

sinful: you or him?" He said, "I do not know." Then he started counting his sins with the rosary, and found them more. He, Allah be pleased with him, said, "Fill both hands with sesame." He did so, counted again and found his sins more and more. I said, "The sesame seeds are counted and your sins are much more, particularly when you belittle them. He is a repenting man, and Almighty Allah grants him repentance, why do you dissuade him from repentance?" He regretted, and asked Almighty Allah for forgiveness.

35. With an envious person:

He said, "My master, I did all the things you have done, why are you promoted while I am still on my place?" He, Allah be pleased with him, answered, "Because you yield to your mundane desires, not to the True!"

36. With weak persons:

They said, "O master! The current is very strong." He, Allah be pleased with him, said, "But we have not seen the current washes away a mountain. It only washes away the dirt and scum {For the scum disappears like froth cast out; while that which is for the good of mankind remains on the earth.} (Surat Al-Ra'd: 17)

37. With an angry villager:

A villager came shouting, showing his anger at another one. He, Allah be pleased with him, said, "Purchase yourself, my brother. This is 'Lady Self,'" i.e., your anger is not for Allah, but for yourself.

38. With some of his friends complaining about a 'laugholic':

A person of his followers was known with much laughing, accompanied with a fit! They said, "O master, 'X' laughs much, even during prayers! He, Allah be pleased with him, said, "Hit him on his head." They said, "Do we hit him now?" He, Allah be pleased with him, said, "If you hit him, my heart will be with him! Our pious ancestors used to weep and laugh while praying, but not laugh of negligence. It was alertness laughing and joy with Almighty Allah: {That it is He Who granteth laughter and Tears;}

(Surat An-Najm: 43)

39. With persons demanding a revolution:

They said, "O our master! Do you agree with us on starting a revolution?" He, Allah be pleased with him, said: If I stood up. I do not sit down. And you, liars, if you stood up a hundred times, you will sit down. And if I wanted to start a revolution, you will be the first to be slain by me, and I will make from your bodies a bridge on which I cross, except that I do not slay the sons of Muslims."

40. With a nomads chief in Iraq:⁽¹⁾

He said," My sheikh, if we are insulted by a city dweller, we do not pay back." He, Allah be pleased with him, asked," Why?" He answered," We do not demean ourselves." He, Allah be pleased with him, said," Bravo! You are a grandee. The chief speaks like a chief!" And he, Allah be pleased with him, added," The nomads are smarter than city dwellers, as well as more honest, generous and courageous. The city dwellers are worthless to them, and vise versa. However, the right, by Allah, is with the nomad. The proof for such is the Messenger of Allah, pbuh, and the customs of the Quraish infidels: when sons were born to them, they were taken by the nomads to be lactated and raised up by them. And they were returned to their parents after learning the perfections of manhood. And up to this day of ours, the sheep raising nomads are renowned of honesty, generosity, courage and smartness in particular, coupled with eating sparsely."

41. With a person praying for good council:

A person prayed for good council in a matter of marriage. He told a pious man that he has dreamt of a tree which was dry from its roots, and he advised him not to effect that marriage. He came to our master, Allah be pleased with him, and asked him. He, Allah be pleased with him, said to him," The prayer for good council is correct, and the dream is correct, but the interpretation is wrong. The dry tree needs to be sprinkled with water to become green once more. Take her (as a wife), for she is thirsty for you."

⁽¹⁾ Transliteration of the three slang words will be useless and meaningless, so the translator has given the English translations of such words.

42. With an imposter female creed sheikh in Lebanon:

He, Allah be pleased with him, found a female sheik in Lebanon reading to her female disciples, from the Meccan Conquests, the section on the divine ruse. He, Allah be pleased with him, said to her, "You will be the first person on whom the ruse is inflicted." Someone asked, "What is the cause, my master?" He, Allah be pleased with him, said, "Because she is an imposter, and the imposter is exposed."

43. With ministers:

A number of ministers visited him at the mosque, and one of them raised his voice. He, Allah be pleased with him, said, "Keep quiet. This is a place for men, not for women!" He said, "My shekh! Please forgive me. I raised my voice to make myself understood!" He, Allah be pleased with him, did not accept a voice to be raised in his presence, whether by a minister, prince or an employed person.

44. With a prince who is not a prince:

He, Allah be pleased with him, said, "A prince came to me, and I said to him, "The messenger, pbuh, used to be benevolent to whoever offended

him." He said," What? Does anyone be benevolent to who offends him? No, by Allah. I cannot do this."

I said to him," May you be struck with an evil eye! I thought you are truly a prince. From where have you got this position? Once, it was reported to the Grand Sheikh Mohyi Ed-Din ibn A'rabi that King Al-Zhahir (Baibers) was determined to execute one of his men. The sheikh went to the King to intercede for him. When the King saw him, he said," You are warmly welcomed, my Liege!" The Grand Sheikh was much respected, and he said to the King," I was informed that you want to kill 'X'" He said," Yes." He asked," Why will you kill him?" He said," He did something which kings must not overlook." He said," Glory be to Allah!

We, the ordinary people, nothing obstructs our amnesty." The King said, "I repent at your hands."

From all such, it is enough for you to love for the people what you love for yourself, and hate for them what you hate for yourself. This is how the grandees are.

45. With a lamenter:

He said," My master, I sit by myself and lament my sins, but I find myself in the same status." He, Allah be pleased with him, said," Because you made lamentation your God."

46. With a university student desiring examination postponement:

He said," My master, I would like to postpone my examination at the university, and they said that a medical report, as a formality, must be produced to grant postponement." He, Allah be pleased with him, rebuked him and said," Do you want to make me a witness to you lying?"

47. With a scholar sheikh disturbed by anxious thoughts:

He, Allah be pleased with him, said," O ustaz, disturbance by anxious thoughts is caused by one of two things: either an ignorance of religion, or insanity of the mind. From where are you inflicted with this disturbance, and you are not ignorant and of sound mind?" He said," I do not know." He, Allah be pleased with him, said," You are ignorant of the veracity of religion."

48. With an admirer of the civilization of America:

He said," Now, my sheikh, they do not execute the killer in America." He, Allah be pleased with him, asked," Why?" He said," Because the killer does not kill except when he is insane. He had killed one person, and if they execute him, it means that they have killed two persons." He, Allah be pleased with him, asked," And what do they do with him?" He said," He is detained in a large, expansive garden." He, Allah be pleased

with him, said," Tell them to enlarge the garden, because if the father kills someone, he will tell his son to kill another, so as to meet together in the garden tomorrow. Do you understand now why Almighty Allah says { In the Law of Equality there is (saving of) Life to you, O ye men of understanding; that ye may restrain yourselves } (Surat Al-Baqarah: 179), because the religion of Islam is a state that preserves you, and preserves from you, and in { In the Law of Equality there is (saving of) Life to you, O ye men of understanding; that ye restrain yourselves}: there is life for you and those existing in the entire world, while civilization neither preserves you, nor others."

49. With an impatient man:

He said," You speak about patience very much, my master." He, Allah be pleased with him, said," Yes, for our capital is patience." He asked," Of what do we be patient?" He, Allah be pleased with him, said," Be patient of humiliation." He asked," Do we be patient of humiliation, my master?" he, Allah be pleased with him, said," Yes, the pastry is sweet, and all people eat it"⁽¹⁾ He said," If someone humiliates me, my chest will burn, and I will remove the ground from beneath him." He, Allah be pleased with him, smiled and did not comment.

⁽¹⁾ He, Allah be pleased with him, indicated that patience will be of bitter things, whereas the sweet thing, such as the pastry, does not need patience.

50. With a student of religious knowledge complaining about his father:

He said," O my master! My father is a school teacher, and he is very good. However, he is lenient in selling and purchasing. He swears and procrastinates honoring his debts. If the due date of a debt is tomorrow, he delays it for four or five months!" He, Allah be pleased with him, said," Relay my greetings to your father, and say to him that the sheikh is asking you," Why do you behave like this?" He said," I cannot tell him that, because he has small children." He, Allah be pleased with him, said," For this reason, tell him,' As long as he raises them with illegal money, they must insult him,'" He said," By Allah! They have started insulting him as from now, as from now!"

51. With an objector to Almighty Allah:⁽¹⁾

He said," Why has Allah made Satan expelled, and made Mohammed beloved and close to Him?" He, Allah be pleased with him, said, "For the smallness of your brains!"

He asked," How?" He said," I would like to ask you," Do you have children?" He said, " Yes." He, Allah be pleased with him, said," If one of your sons does not go out of the house, except after he kisses your hand

⁽¹⁾ Our master, Allah be pleased with him, has cautioned much that he means with such a person falsely oriented to Almighty Allah, not the perjury. The object of warning here is that the lover may reach a state in which he sees his beloved in a manner beyond comprehension, and unperceived except by taste.; and that our master has not accused him of lying, but he cautioned and attracted the attention, of those around him, to the truthfulness of that Armenian in his love, so that their love will be sublime and perfect. He, Allah be pleased with him, used to praise the Armenians, and said," We have the Armenians in Aleppo, who are honest in their transactions."

and foot and his mother's hand and foot, and says to you," Supplicate for me, so I can go. The other son does not go out of the house, except after he hits you, and hits his mother, insults you and insults his mother, and takes your money and his mother's. Do you love this one like that?" He said," No." He, Allah be pleased with him, said," Almighty Allah is as such! Our master Mohammed is His slave, and Satan is His slave. But Mohammed was commanded by Almighty Allah and he obeyed, and forbade him, and he did so. And when Satan was commanded by Him, he disobeyed. When He forbade him, he did not abstain. How this will be like that?" He said," If the matter is as such, I do not object!"

52. With one of Aleppo scholars:

He said," My master, they say,' Mildness is foremost of morals." He, Allah be pleased with him, answered him," The foremost of morals is politeness."

53. With an Armenian:

The Armenian said," My master, I proposed to my cousin, and after I loved her and she loved me, and I was infatuated with her, her parents rejected me. I asked about someone to help me. They told me to go to sheikh Mohammed Al-Nabhan. So, I came asking for a solution to my

problem." He, Allah be pleased with him, said," I fear that you did something with her." He said," No, my master. She is my cousin. How do I propose to her and do something with her?" He, Allah be pleased with him, said," Work hard, my son" He said," I have no work except in iron-mongering. And whenever I carry the hammer to strike, my lover's image is personified on it! So, I become unable to work." He, Allah be pleased with him, said to those around him," This is for you. And Almighty Allah has sent him as an example for your sake!"⁽¹⁾ Then he, Allah be pleased with him, sent him to the lawyer, Ahmed Mahdi Al-Khidhir to resolve his problem at the court of law.

54. With a monomaniac who almost became insane:

He said," My sheikh, I had a surgical operation, which was followed by an enlargement of the ureter, and I see the impurity." He, Allah be pleased with him, said," It is indulged." He said," It is like this (indicating its size)." He, Allah be pleased with him, said," All of it is indulged"⁽¹⁾ And he, Allah be pleased with him, added," He was one of our honest, pious brothers. After that, I perceived a fault with his mind. He became, or almost became, insane in two or three days, and I said to him," O Hajj Omar!" He said," Yes." I said to him," Stop praying." (For he needed a sound enlightened mind to perceive.) He stopped praying for two days only. Then he was cured, performed the prayers he had missed and became of the best possible mental health." ⁽²⁾

⁽¹⁾ It is known that removing impurity is a Sunna in one Of Malik's two statements, which is famous.

⁽²⁾ No doubt that our master perceived his faulty mind, and told him to stop praying, because his religious capacity is dropped.

55. With a liar with Almighty Allah:

He, Allah be pleased with him, said," A man said to me: You have been particularized since boyhood. I said to him: You are a liar. He said" O sheikh?! I said: You are a liar (and I was not afraid that he may not praise me, as much as my fear that he may accuse Almighty Allah), and I said to him: Do not, do not, do not say so, Allah be pleased with you, but- rather- say: The True, Glorified and Omnipotent is The Learned, Omniscient and All Knowing, and from the world of Pre-eternity knows that sheikh Al-Nabhani obeys His commands and complies with His forbidding, whereas you are saying the contrary." He said."Yes." I said," If you say such, you are blameless."

56. With a police-man:

A needy police-man came to him, Allah be pleased with him, and asked him about the bribe. He, Allah be pleased with him, answered him," The bribe is illicit, but why has Allah created the like of us?" (Meaning: we will give you financial assistance so as to abstain from taking bribes.)

57. With his brother Hajj Ali Al-Nabhan, Allah have mercy on him:

Hajj Ali said," I heard that you see the 'presence' of the Messenger, pbuh, does it occur while you are awake, or in your sleep?" He, Allah be pleased with him, asked," Of what use is this question for you? Why do you not ask me about matters of worships and transactions that benefit

you?" Hajj Ali insisted, and he, Allah be pleased with him, said," By Allah! If the Messenger of Allah, pbuh, leaves me for a moment, I will not know my way to my home."

58. With a gambler:

He said to our master, Allah be pleased with him," I have business with you for five minutes." He, Allah be pleased with him, said," You are welcome. And what do you want?" He said," I used to perform prayers as from my boyhood. Then I learned gambling, and stole thirty pounds from a person. I gambled and lost, and my 'self' told me that I became a thief; and I neither have honesty, nor piety! And Sheikh 'X' had sent me to you." He, Allah be pleased with him, said," Come tomorrow afternoon to give you. He came the next day. I gave him thirty pounds. He repented and resumed performing prayers."

59. With a unitary Christian merchant:

He said," O sheikh Mohammed!" He, Allah be pleased with him, said," Yes." He said," I sincerely hope that you hear Surat Al-Fatihah from me!" He, Allah be pleased with him, said," Please, do that." He said: { *In the name of Allah Most Gracious, Most Merciful. Praise be to Allah the Cherisher and Sustainer of the Worlds: Most Gracious, Most Merciful; Master of the Day of Judgment. Thee do we worship, and Thine aid we seek.* } (Surat Al-Faiha: 1-5).

We do worship You alone, alone and never Associate anyone with You! There is no God but Allah!" In this, he, Allah be pleased with him, alludes to the presence of unitary persons among the Christians⁽¹⁾.

60. With a sympathizing engineer:

He, Allah be pleased with him, said," He came to me in the village, and said to me, being informed of my over one million pounds worth of debts," Allah, has not imposed this on you {On no soul doth Allah place a burden greater than it can bear.} (Surat Al-Baqarah: 286). I said," The verse is against you, not me! Is it reasonable that I see that, my friend Mustafa, you are asleep, hungry and sick, and say,' I have already given my Zakat? I have human feelings, and I even give who harms me!" He said," I will not talk with your eminence about this, for you always triumph over me!" I said," So that you know your state."

61. With a woman complaining of her son:

He, Allah be pleased with him, said," A woman with her son entered my room and said, "We have a daughter who was inadequate in her lessons, and we asked: From where do we bring a man to teach her? And we

⁽¹⁾ But their unifying Allah will not suffice unless followed by recognizing the Prophecy of the Messenger of Allah, pbuh, coupled with compliance.

decided to bring her cousin, rather than a stranger! The cousin entered with her and taught her, and in a while her pregnancy became apparent! Her other brother, who does not live with us, came and said: My mother! What has happened has happened. There is a doctor in the Sabeel neighborhood, and we should go to him for aborting her pregnancy and protecting us! And he intends to slay his sister after that! So, what shall I do?" I said," You traitor! And you want me to intercede in the matter also?! May Allah protect me!" And her son said," Her father is the cuckold!" Then the woman escaped, and I do not know what happened after that!"

62- With Sheikh Omer Al-Nagshebandi, the Mufti of Der Al-Zor:

He said to ourmaster^{GBH} are you a lawyer of Allah? He replied to him: Yes, a lawyer of Allah!

63- With a dissenter of Sunna!

A person came to our master^{GBH} and said: good evening. ^{GBH}said: (Say: Peace be upon you).

64- With a strong knocker at the door:

A man knocked the door strongly on our master. He^{GBH} rose and opened the door and said and said: Is this how Sunna taught you?

65- With an amazed at seeing him:

He said: I ask by Allah, who may you be? He thought he was metaphysical! ^{GBH}replied: A slave of Allah slaves.

66- With some of his friends:

A man who never missed a group prayer in the mosque was mentioned in front of him ^{GBH}, he asked them: Does love this? And he rubbed his hand fingers indicating: money? They said: yes. He ^{GBH} said: (Put two lines under him (x)).

67- With one of his barbers GBH:

After he shaved the hair of our master ^{GBH}, he collected his hair with both hands, and said: My master, ask for me to tur this hair into money, and that man was poor, our master then asked for him. He afterwards became wealthy and one of the country merchants.

68- With a reader in a book of mysticism:

A man was reading in a book and he ^{GBH} was listening. The man said: the ostensible discipline is the Sharia, he ^{GBH} said: (true)

69- With an enquirer about the unity of existence:

He^{GBH} said (A sheik came to me and said: I love you! I replied to him: true. He said: I believe in you. I said: true. He said: show me the unity of existence! I started laughing, I said to him: I and you: we became two, the tree we are standing at: we became three, what is the unity of existence, then)?

70- With a sheikh who loves himself:

He^{GBH} said: (I said to one of the sheikhs: “My son” he got angry! And said: I have students and I am their sheikh, how would you call me: my son?! I replied: I withdraw my words, my eye!

71- With Aleppo director of health:

A poor patient came to him and said: The director of Aleppo hospital apologized from admitting me because of the lack of vacancy. He^{GBH} picked the phone and talked angrily to the director of health, saying: Woe to you, director of health, you are aservant of the people: You have to leave the bed you are lying on for this patient, he said: Your orders, sir!

72- With Sheikh AdeebGassam:

Sheikh AdeebGassam visited our master^{GBH} from Jabalaarea in Latakia, who was one of its notables and scholars, a follower of the path of

sophism at the hand of Sheikh Ibrahim Al-Ghalaieeni^{GBH}. The following talk was exchanged between them: Sheikh Adeeb said: My Sheikh Ibrahim Al-Ghalaieeni died and I have come to complete my path with you! He^{GBH} said: (Son, your Sheikh was a sheikh. Return to your Sheikh. The sheikh who allows a grip of dust to conceal him from upbringing his disciples is not a sheikh)^{(1)!!}

73- With aphony

A phony came claiming to have seen the Prophet^{pbuh} while he was awake. He said to him^{GBH}: You lied! I am one of those who do not neglect God's Prophet, by Allah, if the Prophet^{pbuh} was screened for a blink of an eye, I would not regard myself a Muslim!!

74- With a tasteless

He^{GBH} said: (I was in Al-Khasrwyia, when a man came to me -but he^{GBH} did not mention his name- he said to me: I came with the story, I started tasting all the food the same!! I said to him: bread and stuffed food? He said: Yes. I said to him: No difference for you? He said: No difference! I said: This is lack of taste! Can a person reach a degree where bread and stuffed food are the same? Barley bread like bagalawa sweets? This is shortage of taste! This is a disease)!

⁽¹⁾ He^{GBH} said: (If a follower comes whom I find his name in a different divan, I take him with my hand and give it to that sheikh..the one we want, we bring him, with the permission of Allah even if he was in India. Sheikh Dr. Othman Omer Mohamed Al-Weesi said: I asked Sheikh Suliman Al-Waez^{GBH} in illuminated Medina, I said: If the sheikh of the follower dies, should he look for a sheikh after him? He said: if he was connected to the body of his sheikh, he should look for another body, but if he was connected with the spirit of his sheikh, it would still remain and should not search for a sheikh

75- lack of belief does not know his neighbor

...which one: Thank God I don't even know my neighbor! I said to him: you are lacking in Islam...Every person must know his neighbor, whether infidel, a jew...or a criminal, whatever he might be, poor: give him, feed him

76- ...priests

...(priests visited me at home: I started explaining to them Al-FathaSura...by Allah one of them fell to the ground! And the other became a fool.

77- With a good merchant

...: (I went to Beirut where a wealthy merchant came to visit me. He was a good person. He told me a story. He said: Sheikh Yousif asked me: Have you seen the Prophet^{PBUH} Sheik Tawfig. I said: No, by Allah! He said...I shall give you a formula to see the Prophet...He said: our master^{PBUH}. I said to him: When you applied the formula, whom have you seen: the prophet or the formula of the prophet? He shut up and kept explaining to him saying: my eye, whoever sees the prophet^{PBUH} and sits with the prophet will behave like his behavior. If he were a miser, he will become generous; if he were a coward, he would become brave; if he were weak, he would become strong. The one who sees the prophet^{PBUH}, he wouldn't love the world. The prophet^{PBUH} says: the love of the world is head of every sin⁽¹⁾).

⁽¹⁾ The branches of belief, Beyhagi, 13/102, No 10019

78- With the director of Aleppo endowment director:

The year of unity between Egypt and Syria, the telephone rang, I replied with yes, he said: ustaz, the minister greets you, we are not under the order of any one, we have belief and faith, the put down the receiver!!

79- With Abu Omer El-Haj Mohamed El-Dabbagh

He said^{PBUH}(Abu Omer, before gathering with us used to say: by Allah, if I were in the time of our master Mohammed (I would have beaten our master Abu Bakr Al-Siddig^{GBH}!! That was out of all his senses!! When he accompanied us.. I said to him: how is it ustaz? He said: No! By Allah I was a liar, I was a liar, I was a liar! You know the cause: Nobody had a stronger light to show how tiny his was. He would see his situation the highest among his colleagues. When he sat the people of Allah, the people of light, the people of power, he found his state a liar)!!.

80- With an amazed with the atomic bomb:

...(said: ustaz! I said: Yes, he said: Now they invented a bomb that weighs one kilo, while it can kill seventy thousand, and lay the land to waste for seventy years! I said to him...? He said: one kilo! I asked: How much it weighs? He said: one kilo. I said: Oh most kind...He said: Yes, I said to him: The brain that invented it, how heavy? How many grams? He did not...answer until now)!

81- With debaters about rockets

He^{GBH} said (I had a group talking about an issue, we started talking about rockets, I said to them: your rockets cost you billions, not millions; it kills the living, while our rockets are the chemistry of happiness that resurrect the dead without...then which rockets are better)?

82- With an imposter of guardianship

He^{GBH} said: (One of the senior scholars famous at the state told me while....God Almighty is manifested with might not beauty!! I said to him withdraw what you said...this is ignorance! manifested with might? And his adorers, how does he manifest for them?...? Nobody accepts it. As though you don't know Allah! As though you don't know Allah! A creature wouldn't do it, how then would a creator? When a convicted criminal comes to me to be rebuked, if my beloved ones come: Welcome, welcomed. Get tea, hello. Something pushes me, out of my control. Something against my will! Because his heart exists with me. The creature is like this, how is the creator, then. The Creator manifested at the throne under the name of benevolent, neither under the name of merciful or under the irresistible. The benevolent gathered both characters at the same time. He gathered might and beauty. When his adorers he meets them under the name of benevolent and merciful, but when the criminal comes, he meets him under the irresistible mighty).

83- With a person who assumed he became one of his friends

He^{GBH} said: (Yesterday someone called me and said: Yesterday during studying you were saying: I didn't find a friend, I didn't find anyone with me, I was included with all of them! By Allah I thought I was with you?. I said to him: Quiet, quiet! Neither you, nor people older than you, not even myself, except God. Similar to what Prophet Mohamed^{PBUH} said: "Oh God, you are the companion during travel, the successor in the possessions, family and children")⁽¹⁾.

84- With a repentant:

Someone working at El-Haj Wahbi El-Hariri, told me and said: What can I say? I have stolen countless things, hundreds of thousands from Haj Wahbi, lots and lots of things! I told him: Go greet him, tell him: Al-Sheikh greets you (I didn't know Haj Wahbi before, nor did he know me) and tell him: I stole a lot from you, either you deduct from my salary every year, or every month what you wish, or forgive me? I told him: Most probably he will forgive you! He went.. Haj Wahbi said to him: Which prophet told you that? To which prophet do you go!? Just like that out of his delight! He said to him: take all I got and take me to the lessons. He forgave him of everything he took, this is when he was honest.

⁽¹⁾ Sahih Muslim, 2/978, No 1342

85- With one of his sheikhs in study

He^{GBH} said: (Two learners asked me a question on theology during Eid holiday, while my sheikh from whom I got my lessons was sitting beside me. I was looking at them to give them a reply, like a tailor...so that the set would come out suitable. While I was looking, my Sheikh replied! I turned to the Sheikh and said: My Sheikh, are you in charge? He said: No, I asked him: Why did you reply? He kept quiet! I asked them: I beseech by Allah; did you understand anything from the Sheikh? They said: No! I said to him: My Sheikh, by Allah Do you believe in what you said? He said: No! I said to the Sheikh: You must not reply because you were not in charge, the one in charge is the faqir..I gave them a suitable reply..the answer is to the size of the questioning one, not to the size of the question).

86- With an enquirer about the knowledge of the sheikh

He^{GBH} said: (Someday asked me yesterday: Does the reference know the concealed!? I said to him: You don't know how to talk! The reference knows the core as a core, with the apparent and the concealed! But the reference does not talk because a slave.

87-With a pretender of generosity:

He said: I ask you am I generous or miser? He^{GBH} said: I didn't reply to avoid embarrassing him, being a notable among his people. He asked me again, I turned down to answer. In the third he said: I ask you by almighty

God to answer me: Am I generous or a miser? You vowed me with a great. I don't think you are a miser, in fact you are the most miser, because you slaughter for other than God).

In another similar story, he^{GBH} said: (An enquirer of my old associates, but the question was old, not new, said: Sheikh Mohamed, can I ask you a question? please do, I said. He said: Am I generous or a miser? I said: What is this question? By Allah, this is really a cold question, he insisted on me. I said: Am I responsible? He said: yes. I said: Am I responsible? He said: Yes! I said to him: I don't think you are a miser, in fact you are the most miser! He said: Me? He got extremely affected! I said: Brother, why did you ask me this question?...After that, he said: Ask the people about me! I said: Why should I ask others, if I am the responsible one? I know, you invite a hundred, two hundred, three hundred and four hundred.. you invite them to be said, by God that is true! At last he regained himself, but at first he lost himself.)

88- With a chief:

He^{GBH} said: (A chief came to me while I was making notes. He said: My sheikh, I said: Yes, He said: We have decreased a lot! I said to him: Good omens. God has bestowed on you kindness and light until you compensated your shortage, Now many people will not be satisfied to be called with shortage

89- With a companion who does not understand accompanying the reference

He^{GBH} said: (Someone over sometime said to me: My sheikh, I said: Yes, he said: When I come to you I feel piety, and be pleased, when we leave, our state changes. I said: Take me with you! He said to me: Where do I take you, to work?...I say take me ... You don't understand the catch) that's by heart and thought.

90- With the director of the district:

He^{GBH} said: A director of a district asked me last year, who came to the room said: You are opening a school for the children of the princes, not the poor! I said: Yes, He said: The children of the princes, not the poor? I said: Because the children of the poor are.....! What do you mean by the children of prince? His father being a prince, no! He may be a shepherd of camels, but the boy has a personality and his spirit is that of a prince! That is him...he became so pleased.

91- An insolent oblivion

He^{GBH} said: (I talk about looking and that a person is not allowed to look so or so! A Turk said to me: But why did God create our eyes for us? Is it not for taking peeks with⁽¹⁾. ? I kept quiet; I knew he was insolent! After a while I said to him: sir. He said: Yes, I said to him: Your wife, if she came and told you about someone who wags his eyes to her, and wherever she goes, he follows her!! He said: By Allah I will give a shot

⁽¹⁾ Means to take quick glances.

and kill him⁽¹⁾. I said to him: By Allah I will give two shots. He said to me: For God's sake! Give me your hand to kiss it, by Allah you are right!).

92- With a Physician

GBH said (I said to one physician: You must examine me like a slaves¹! He said to me: I beg you! Don't burden me like this! This is a heavy burden I can't bear!! GBH added: The illness of the world 95 or 98 percent: illusion!!! Most of it illusion, the physician must be skillful to remove that illusion, because illusion is non-existent

“And say, truth has come, and falsehood has departed.” (Al-Isra 81).

93- With a Kuwaiti Delegation

A group from Kuwait State visited him. They were surprised by his by the charity projects, and the many expenditure demands, they felt pity for him and said: sir send a man with us to collect money for him, GBH said: (No, but send us your children to teach them and we will spend on them).

94- With a patient who does not pray

He^{GBH} said: (Yesterday I went to visit a patient. I said to him: Do you pray? He said: No! I said to him: standing erect is not a condition, pray while sitting, lying, if you couldn't indicate with your head, you can by indicating, but don't stop praying).

⁽¹⁾ Commented: (When France entered Syria, there were slaves with the French who could not understand Arabic! The physician would examine them without asking them)!

95- With a prayer was not stopped from indecency and evil by prayer

He^{GBH} said (We said to someone “The prayer prevents indecencies and evils.” 45 Al-Ankabut.He said: By Allah, my prayer does not stop me, should I discontinue prayer? We said: Make your prayer acceptable, your deeds acceptable, you have the good intention, better than discontinuing prayer).

96- With a senior commander:

He^{GBH} said: (A senior commander came to me and said: I need half an hour or a quarter of an hour He stayed three hours! His escorts kept saying ...time! What time? He wasn't aware of time, why? Because he found the food of his soul, the talk that is said and every one feeds on it).

97- With an enquirer about ill-gotten wealth:

He^{GBH} said: (people ask me: about ill-gotten money, but I wish to donate it to the poor? We said to him to him: It is not your money to donate it to the poor! What is your judgement. It has not become your possession, it is not permissible! Return it to its rightful owners is the best.

98- With a companion talking to him about drunkards who love clerics:

He said: sir, I have seen two drunk men in a car, one of them shouts: oh Sheik Abdel Gadir Al-Jeilani, the second shouting: Oh, Sheikh Ahmed Al-Rifai! He^{GBH} said: (Those will only die after repentance)!

99- With a judge:

A magistrate came to our master who greeted and sat down, the master^{GBH} asked him: How do you judge between people? If I come to you with another adversary, how do you judge between us? The magistrate said: I judge in justice, but I would love right to be with you. Our master^{GBH} said: You haven't judged in justice, you must search for righteousness where it might be, not wish righteousness to be with a specific person, so that heart and tongue be fair.

100- With a wealthy man who doesn't pay zakat

The day before yesterday someone asked me,said: I said to a person: pay zakat! He replied to him: I pay zakat more than zakat!! He said to him: How? He replied: I give! ...I said to him: If he gave all his money from the beginning to the end, it wouldn't replace the zakat, which is only two and a half percent! Unless he records and states what he has and in every hundred two and a half...

101- With a notable

A notable washed his hands with soap, but not well. ^{GBH} said: (Is it humanitarian that it washed your hands for you and you soiled them again? Wash them)!!

102- With Haj Selim Al-Tabban complaining to him of the state of some devotees

He said: The devotees in Twaim village mosque had fought with cucumber and did not invite us to food. He^{GBH} said: (Thank God, it is good they haven't beaten me)! He felt ashamed and shut up.

103- With the chairman of Islamic Education Association in Baghdad Sheikh Abdel Wahab Abdel Razig Al-Samerai⁽¹⁾

He visited our master^{GBH} in Aleppo and was one of his first visitors. Our master notice his concern with the conditions of Muslims more than his concern with himself, so he^{GBH} asked him: Aren't you one of the Muslims? He said: Yes. He^{GBH} said: (Why don't you be concerned about yourself as one of them)? The sheikh^{GBH} replied: By Allah, if I benefit nothing from my visit to Aleppo, but those words, it would be sufficient.

104- With a delegation from UNESCO Organization

A delegation of three Germans from UNESCO visited him^{GBH} from their head office in Paris with the special chanter of our masterustaz (Mohi El-Din Ahmed) to record some religious chants and mention sessions. He greeted warmly, hugging each one to his breast and kissing them. He hosted with the best hospitality. Then the mention session started run by^{GBH} until they arrived at the mention of night, when one was overcome with a state and shouted (Allah Allah Allah...) then fell unconscious. After they returned, the one who was overcome by a state addressed him saying: Sir, I adopted Islam, and have light, either I come to you, or you come to me. We have been notified he^{GBH} said: The nearest people to Arabs are Germans.

⁽¹⁾ Died, May God have mercy on him, on 29/8/2006.

105- With Ustaz Mustafa Olabi, an employee at Aleppo

Mayor Bureau:

He said: Sir, I wish to leave this position, in order to preserve myself and my heart without the position. He^{GBH} said: (Oh, Mustafa if one of our brothers comes, who will greet him and facilitate his matters. It is imposed on you to stay where you are).

106- With coward sheikhs:

He said to the sheikhs, when the Head of the State Adeeb Al-Sheeshikli, issued an order to abandon both turbans and tarbushes. He^{GBH} gathered them in his home to explore their opinions. One of them said: Let us decide by majority. Our master Al-Nabahan^{GBH} said: (Does the coward have a majority?!), refusing the order of Al-Shishikli, then addressing his speech to the speaker and whoever agreed with him, added^{GBH}: (You are the first I am going to slaughter and make you a bridge to cross over it).

107- With a husband complaining about his wife:

He said: My sheikh: My wife doesn't pray. He^{GBH} said: (Advise her gently and softly). He said: Gentleness and softness doesn't work with her. He^{GBH} said: (Honor her with something). He said: It doesn't help also. He^{GBH} said: (Tell her family to talk to her about prayer). He said: It doesn't work either. He^{GBH} said: (Abandon her). He said: It also doesn't work. He^{GBH} said: (Beat her), He said: Beating didn't work with her.^{GBH} got angry and said to him; the obligation of obligations is to divorce her.

Section four:

Windows of Knowledge

Chapter one :

Ends of his Knowledge and cognition

This chapter includes the following themes:

- ◆ His Opinion in Modern and Contemporary Sciences**
- ◆ His Vision of the Future of Universal Sciences**
- ◆ His Knowledge of Allah the Almighty**
- ◆ His Introduction of our Master Mohammad (PBUH)**
- ◆ His Qur'anic Understanding (MGBPWH)**
- ◆ His Comprehension of the Prophetic Tradition**

His Opinion in Modern and Contemporary Sciences

The man who surprised the notables of his time with his character, his progress, his conduct, his victories; a city of science, from which springs of science and knowledge are flowing without distinction between sharia or modern, but they are all one and all sharia. He^{GBH} said: (The sign of the reviver of the millennium, he does not differentiate between Sharia sciences or modern sciences⁽¹⁾). Any discipline we commit ourselves to will lead us to God, provided that we abide by credibility and sincerity to God....., these sciences physics, chemistry, mathematics, all of them taken from the Holy Koran! God Almighty said, (We missed none of a thing in the Book) 'Al-Anaam:38'. The academic lessons included in every place are all Koranic, not modern, neither modern nor Egyptian, or visual... don't lie about a thing. The truth is science is the power of man, whether sharia or universal. I don't say the sciences of modern, no...but I say: The sciences of Koran, physics, chemistry, nature are from Koran, all the sciences are from Koran. God Almighty said: (We missed none of a thing in the Book) 'Al-Anaam:38'. They are available in Holy Koran, but where is the skilled swimmer who does not drown?! The swimmer in a pool is not capable to swim in the sea; he drowns and gets washed away by the sea and sank! I waded a Mohamedansea with Mohamed; stood at its bank beside the prophets with Mohamed, not with myself. The modern sciences moved now a little bit, every forty days a small move! After that

⁽¹⁾ He^{GBH} said: Read English as though you are reading fiqh. A student of science complained to him about his lack of tendency towards Algebra and English, and his negligence in them. He advised him saying: your lack of tendency is a deficiency. We want them to gain strength against the inner and outer enemy. The truth is that science is power for man, whatever the science is sharia or universal. Man, must be complete and fill his position being the committed and setter, then do not distinguish between the sharia and universal, because they are needed and their bearer is stronger than the bearer of one flag.

science appears. The Prophet^{PBUH} told us about all of it: “I learnt the knowledge of the first and the last”⁽¹⁾.

All the universal sciences connected with the universe and creatures were all learnt by the Prophet^{PBUH} who then said: “Ask me what you wish as long as I am in my present position”⁽²⁾. There was no better or more complete than this talk, the slave statement he referred to himself, may afterwards screen it from him! Do not say: Rocket and.. This is very, very simple. Science is still in the womb. It now smelt movement (He creates what you do not know) ‘Al-Nahl: 8’. You only know Allah from manifestations. You know his greatness from the manifestations he creates. Their sciences are still only assumptions from beginning to end. The rocket, or satellites are all true, but their sciences are still assumptions. Psychology for the worshippers is (it is in yourselves do you not see) ‘Al-Zaryat:21’; (we shall show them our Signs on the horizons and in themselves until it is clear to them it is right) ‘Fusilat: 53’. I call all those sciences Koran sciences, not modern sciences or anything.

That is his theory^{GBH}, although he has precise investigations and deep understandings in mystics, their tastes and signs. It a source for sciences that never goes dry and knowledges that are plentiful. It is not surprising, as he is drawing from the presence of charity (ihsan) and receives knowledge..... that brains⁽³⁾ fail to grasp and to him scholars end to resolve their dilemmas as obvious from their definitions⁽⁴⁾ of him. In spite of this he does not claim of what he learnt..... almighty. Slavery is for

⁽¹⁾ Senen Al-Termezi 3234 No: 5/367

⁽²⁾ Sahih Muslim

⁽³⁾ Sheikh Mohi El-Din Ibn Arabi wrote to Sheikh Fakhr El-Din El-Razi the sultan of Koran interpreter scholars

⁽⁴⁾ Refer to their definitions of him at the beginning of the book under the title: This Character

Allah the mighty, his state, rank and sign. He^{GBH} said: (I don't think I am a scholar, He created science, if he wishes, he would raise it).

His Vision of the Future of Universal Sciences

An issue may be proved by a definite proof, man may deny it due to his failure in comprehending it. He would then resort to an interpretation that would implicate him in the traps of Satan that would draw a wrong map for Islam, making for it out of his own mind boundaries, whatever is inside, he would receive with acceptance, and what is outside, he denies its being of religion! He would restrain Islam and erect a court, where he is the judge and witnesses! Could a judge restricted with the desires of his own, a narrow chest, fanaticism, a limited perception to judge, but with injustice and arbitrariness? And is Islam a doctrine or a fabricated approach to be increased or decreased? If it wasn't the Lord's doctrine which God almighty committed to preserve, it would have been tampered by tamperers; God almighty said: (Surely We have revealed the Reminder and We will most surely be its guardian) 'Al-Hijr: 9'. We have other proof from Holy Koran:

- a- (We will show them Our proofs on the horizons, and in their very souls, until it becomes clear to them that it is the truth.) 'Fusilat: 53'
- b- (O society of jinn and humans! If you can pass through the bounds of the heavens and the earth, go ahead and pass. But you will not pass except with authorization.) 'Al-Rahman: 33'
- c- (Even if We opened for them a gateway into the sky, and they began to ascend through it.

They would still say, “Our eyes are hallucinating; in fact, we are people bewitched.) ‘Al-Hijr: 14-15)

d- (16. I swear by the twilight.

17. And by the night, and what it covers.

18. And by the moon, as it grows full.

19. You will mount stage by stage.

20. What is the matter with them that they do not believe?) ‘Al-Inshigag: 16-20)

e- (Say, “Look at what is in the heavens and the earth.” But signs and warnings are of no avail for people who do not believe.) ‘Yunus: 101’

In the first verse God almighty promised to show his creatures the invisible in the horizons. Does God betray his promise?!

In the second verse: moving his creatures to access the invisible through the corners of skies and earths and view the greatness of the creatures of Allah and his kingdom, and guided them to the path that was indicated by “the sultan”, which means power or knowledge, with the exception of... jinn among his creatures. It was stated in the tongue of the jinn in the sura (We probed the heaven, and found it filled with stern guards and projectiles {8}. We used to take up positions to listen in; but whoever listens now finds a projectile in wait for him{9}.) ‘Al-Jinn: 8-9’. And he left the door open for man.

In the third verse, Carner, the scientist at American Space Agency (NASA) proved that the cosmic rays in the atmosphere is far more dangerous than the nuclear rays. It can never be penetrated by space crafts, except through a single window in this atmosphere to be launched

from it to the different parts of the sky. In the meantime, he had no clue that a verse in Holy Koran talked about his finding fourteen centuries earlier. When he reviewed those two verses in Al-Hijrverse, he declared his Islam! What Carner reached, he called a window, while God Almighty in Holy Koran referred to a door. Allah says (so approach homes from their doors) ‘Al-Bagara: 189’

In the fourth verse: God almighty vowed to his creatures thrice and confirmed definitively they shall increase in belief and faith and said (You will mount stage by stage {19}.What is the matter with them that they do not believe {20})? ‘Al-Inshigag: 19-20’

In the fifth verse: If reaching skies was not possible and feasible, God almighty would not have said: (Say look what is in the skies) ‘Yunus: 101’. The verse vow stopped at the lower sky. This verse and the previous one came as a confirmation of^{GBH} about the reach of scientists to all the skies, even the seventh one, looking and getting acquainted with their worlds and secrets, until it appears to them he is the truth. Dear sir, in which laboratory, or operation theater the designer of the map would put these verses? Or is there in these statements weakness or doubt? Blessed be God of universe. The measures of the invisible science differ from day, even from a self to self, specially we are in the era of science. If someone two centuries ago talked of the invention of space craft and the penetration of the worlds of sky, or may be about boarding the plane; such things would have been regarded as claims of an infidel impostor who deserve punishment. This, with being straight in the former verses, whatever was (in the horizons) appeared and will increase, as shall be told in the news of universal sciences future and the discoveries told by our master Al-Nabhan^{GBH} and part of what they wish was the sight of prophet^{PBUH} while awake.

Our master Al-Nabhan^{GBH} said: (Understand that the invisible has a special light. In this light, the invisible illuminates for it, which is science that characterized the knowers of Allah and their followers, and their resembles, such as our master Owes Al-Garni, who did not sit with the prophet^{PBUH} of Allah with his honorable body; the one who sat with him bodily was Abdullahi ibnabiSaloul, but did not resemble him. He saw him as the orphan of abiTalib, or Mohamed ibn Abdulahi. The knower is the one who perceives as a knower? and the guardian: the one who perceives him a guardian? Perceives him, if the righteousness gives him something of the specialties of guardianship, until the person grasps guardianship; because guardianship cannot be grasped by eyesight, but with the eye of insight, as God almighty said: (It is not the eyes that go blind, but it is the hearts, within the chests, that go blind.) ‘The Pilgrimage: 46’. Then guardianship is from the realm of transcendent, so is destiny night is also from transcendent realm. This requires a light that reveals transcendent. When man humiliates himself in front of God ^{Almighty and Honorable} an absolute humiliation, things shall be revealed to him. Light reveals the world of the invisible. All of belief is a world of metaphysics, not a world of material. Satan, then interferes in metaphysics; as of materials he cannot interfere. The follower of the knower must be sincere with him to see with the light of the knower things as they are, all things, without contradiction, with disregard and witnesses: “the son of ten doesn’t die at nine”, also the assigned livelihood. Witnesses in confirmation the secret of the invisible in witness of knowledge, which he gained from his guide, whether the Prophet^{PBUH} or a knower of his. This becomes strong. Some of his signs are that he becomes generous, money has no value to him, he is instructed to distribute money where it belongs, without meanness in fear of losing it. Most of his desire is to agree with his God or his reference. Man, has sight and insight; sight is what helps or

light during daytime. If someone is blind who does not see whether it is night or day, does not see, perceive, hear or imagine anything other than the materials. As for the invisible, it needs insight. With insight one would perceive the invisible. The guardian was shown by God the world of the invisible, the results and the fruits to proceed, not for a personal purpose. This benefits man a lot. There is a light that illuminates the invisible, hence become witnessed for him as we witness the trees, rocks and people. The heart of those is empty or they are free of changers, without destination towards God, his heart free, but only filled with God. This was the wish; most of his wish is to execute the orders of God whether he understands them or not.

I talk to you as of courtesy, not of visionary knowledge. The visionary knowledge is available to the Christian, the Jew, Magi and lewd; talks with his tongue, but never tasted it. The true knowledge they taste speaks of God's blessings, speaks of what he has in his heart (*What about someone whose heart God has opened to Islam, so that he follows a light from His Lord.*) 'Al-Zumar'. The light he has will reveal to him things and will realize them and the secrets and place them in location. The sign of definition of light: His heart opened for Islam and will only head towards God, will understand by sense, that is why the world and rewards have no value to him.

It is not the love of home that filled my heart with passion

But the love of that who dwelled the home

Witnesses of sense are witnesses of truth. Few in the world know this; may Allah make us among them! And make us among those of few, make us gather with the owners of the few and love the owners of the few! (Few of my worshippers are thankful) 'Sabaa: 13' indeed few are. The

matter is not a matter visions. A lot of people have knowledge in matters, but they have doubts, (someone whose heart God has opened to Islam, so that he follows a light from His Lord) ‘Al-Zumar:22’, that with no doubts (I am with you hear and see) ‘Taha: 46’. This is the desired fruitful trade that leads you to Almighty Allah. If someone dies and he has no similar knowledge, he is poor, his worshipping, knowledge, and obedience are all illusions and fantasy. The people of Allah are in a clear light, during the mention of Allah. They see light all over, the light present in his heart (he follows a light from His Lord) ‘Al-Zumar:22’, (But proclaim the blessings of your Lord.) ‘Al-Doha:11’. Talks with light from the light of his Lord. Thus, was the desired true sincere belief, must be from a pious, pure, good and non-psychic heart without purpose or greed.

Talking about this matter brings sorrow. It is really hard to speak frankly about a similar issue, unless he is definitely confident about it. It is not some sort of clergymen predictions, astrology, imaginations of palm readers and imposters. They are facts from an investigating knower of Allah. He^{GBH} said: (My talk is digested, audited and verified to fall apart.) If he^{GBH} tells of something, by the will of God, it won’t be contradictory. This is our experience with him^{GBH} for tens of years.

The scholars are used to something, which is whenever a scientific universal fact appears or discovered, they announce afterwards that the said fact had an origin in the Holy Koran or a Sunna fourteen centuries ago, or more and they bring the proof. While our master^{GBH} used to announce the scientific fact before it appears, without hesitation or doubt on the base with the gift awarded and given to him by God almighty of revelation and insight. He would mention the matter boldly, then presents proof by a verse from the Book of Allah or Prophet Sunna.

His recorded lessons and the reliable narrators confirm that

he^{GBH} said:

1. The recorder possessed by the angels is different from the one available nowadays. The angels' recorder records place, time and state; the state in which you were, as though you are now hearing the talk and listening to the audio. The recorder we use now, only records the audio. A time will come, when they make a recorder that records audio, time, place, state and record the inspiration that used to be revealed to the Prophet of Allah^{PBUH}! This may be at the end of time, just before resurrection. The present science compared to the coming science is just like a lame goblin. There would come a time people would travel from the east to the west in no time, even a second.

God Almighty said: (He who had knowledge from the Book said, "I will bring it to you before your glance returns to you.) 'Al-Naml: 40' It is not until it returns to you, but it is before the return of the glance!⁽¹⁾

2. I came to learn that a sheikh says: whoever said that man escalated to moon is an infidel! Tell him Sheikh Al-Nabahani says: They will reach the seventh sky, I have, then become seven infidels!⁽²⁾
3. Tomorrow a time will come when people do not need to go to Lebanon for vacationing. They vacation by a machine in the atmosphere at two hundred, five hundred, one thousand meters high; fantastic, fantastic, machines must appear (He creates what you do not know) 'Al-Nahl:8' always (He creates what you do not know) 'Al-Nahl:8'. (The speech was recorded by his voice).

⁽¹⁾ I have taken it from a lesson in his voice^{GBH}

⁽²⁾ We were told the narrative by Sheikh Ibrahim Rahim Al-Hiti^{GBH} said: I heard our master^{GBH} say...

4. Travel to the moon shall be a picnic and a passenger in a plane will be like a rider of a lame donkey compared to a modern machine⁽¹⁾.
5. Man, shall outreach with his knowledge and discover such means of transportation compared to which the jet plane shall be like a lame mule.
6. They collect the picture and audio with machine and bring out a movie about the life of the Prophet^{PBUH} of Allah from his birth to his death¹.
7. A time will come when Quran shall be heard in the voice of our master Mohamed^{PBUH} (The talk recorded in his voice)
8. Do not be surprised my sons, may be a time will come when they collect the talk said at the era of disciples (and above every person of knowledge, there is one more learned.
9. The voice of our master Omer^{GBH} (O Sarya..the mountain, the mountain) is still circulating in space. A day will come when it will appear by a machine that brings back talk. Even inspiration might be brought. How did Gabriel use to inspire to our master the Prophet^{PBUH}? The inspiration of spirit is beyond the inspiration of vocalization. The inspiration of vocalization is very easy, but the inspiration of spirit must have a machine must come that perceives this, and it will happen. (recorded in his voice)
10. Man shall escalate to the seven skies, until he reaches the spot reached by our master Mohamed^{PBUH} with our master Gibrael^{PBUH}.
11. Haj Hussein, you think that when God wants to start the Resurrection, He will start on all the existence? He will start it on the person and whatever exists with him. At last he leaves to a world other than ours.

⁽¹⁾ Recorded in his^{GBH} voice dated seven years before they landed on the moon

12. Thus, is the existence. It is something not taken by wits. Our brain is reasonable, but God is absolute, even beyond the absolute⁽¹⁾.
13. Nothing in existence is static, everything is dynamic
14. Some sheikhs claim they will never reach the moon! No, in fact they will reach the moon, the first, the second, the third and even the seventh sky, may be after two hundred years! Now science is exploring in the womb. TV, I told our brothers in Al-Khasroyiatwenty years before it appeared. The scientists will reach the moon; God Almighty said:(we shall show them our Signs on the horizons and in themselves until it is clear to them it is right) ‘Fusilat: 53’. The horizons, where? In the rocket, in the satellite, in the first sky, in the second, the third and even the seventh sky, but with a machine, until they discover the spirituality of Gabrielrevealing Koran to our master Mohamed^{PBUH}. This is at the end of time, but they will not overpass the seventh sky. (This is recorded in his voice, and I heard it from him^{GBH} in a special studying for scholars in Aleppo in 1967, two years before scientists reached the moon.)

His Knowledge of Allah the Almighty

He^{GBH} said: “God is not a body (God is the Light of heavens and earth.) ‘Al-Nur: 35’ (And He is with you wherever you may be.) ‘Al-Hadid: 4’.

If he has a body, he would need time and place, now we see God with God. God, whenever you may be, he will be with you, but you need to be

⁽¹⁾ From his^{GBH} recorded note and a letter to a friend, Haj Hassan May God have mercy on him

with Him. The Prophet^{PBUH} of Allah said: “God descend to the lower sky”⁽¹⁾ descending.

God is not a body. (God is Independent of the worlds.) ‘Aal Imran: 97’
God is not a body. If he were a body, He should have needed a place, a spot. He says about Himself (God is Independent of the worlds.) A place is part of the worlds. (God is the Light of heavens and earth.) ‘Al-Nur: 35’ (And He is with you wherever you may be.) ‘Al-Hadid: 4’, when would we see him? whenever you may be, he will be with you, but when? If He orders you and you obeyed and forbids you and consent, yes, you will see God, but with God not a creature...

My love manifested, with which eye I see Him

With His eye, not mine, what he sees is equal

God Almighty is nicer than light

This needs validity, the matter does not need place or time, the matter needs validity, because validity is the name of Allah the Great, and validity is an ally....

People think that God is up! No up better than down, up the place of purity, the place of light, the place of cleanliness and the place of gentleness.

God is not only in heaven. The whole existence is based on God. God is not a body for you to see with your eyes, we see Him with the eye of insight. God may not be seen with eyes, because God is not a body, not a tangible material, because if He were a tangible material, He should have

⁽¹⁾ Sahih ibn Haban: 1/445

needed a place to occupy. He is the creator of things. There was God and nothing with Him. He is now what He was⁽¹⁾.

There are people who say: God is on top. We said: Why? Whatever is up must be a body. Before the above was created, where was He? Give me to see! There was God and nothing else with Him and He is still what He used to be.

God Almighty may not be fragmented! Even the created light cannot be fragmented. Light may not be fragmented, how could God be fragmented, while He is not a body? He called Himself light (God is the light of heavens and earth).

God is our bearer! Who is the bearer of the throne? God is the bearer of angels and the bearer of the throne.

Theism is present in every atom of universe, in animals, inanimate...etc. We are ordered with the word of theism, not theism as it is inherent in us.

Allah Almighty is the spirit of existence (9 The Knower of the Invisible and the Visible; the Grand, the Supreme. 10 It is the same; whether one of you conceals his speech, or declares it; whether he goes into hiding by night, or goes out by day.) 'Al-Raad: 9-10' He called himself the visible and the invisible; the visible existent and the invisible also existent. There is neither you nor me. You are a skin and so am I a skin too.

Among the names of Allah are the great. In prayer, you say: God is great because of the presence of self with Him. A person will only enter in prayer afterpurity, after ablution. Similarly, you may not witness Him, unless our tongue is pure, our mouth is pure, our vision is pure, our hearing is pure and so on, until we see God with God. Here we witness:

⁽¹⁾ Previously verified

there was God; accompanied with nothing else; and He is now what He was; none is ever with God at all; nothing else; He is the absolute effective; the great, the minor, the prophets and messengers...We are all servants (There is none in the heavens and the earth but will come to the Most Merciful as a servant.) 'Meriam: 93'. The Creator reveals on the throne in the name of the Merciful, Compassionate, a special compassion towards the believers. How does God reveal to you? I will tell you: How is state? Criminals or loving believers? If you were loving, He will reveal to you in the best and most complete apparel the rightful Almighty may appear in. When the unjust come to him, He will face him in the name of avenger, almighty, punisher. When the wronged come to Him, He will approach him in the name of benevolent, genial, merciful...The names of Allah are all similar to that.

The names of Allah are distributed, and are uncountable at every moment and each is different from the other. The Named is the same, while the names are many. The Generous is not Almighty, or Genial is not the Benevolent.

Among the holy names is the Giver and Preventer; that is giver of good and preventer of evil; the Giver gives good and the Preventer prevents evil. God Almighty has no evil, it is just the fruits of the violation. When you contradict Him, consequently evil appears.

There is none of God good names than the Wise attached to it. It is the controlling name over all the holy name. Controller like the brain in man.

He is an absolute Effective, but Wise, Wise, Knowing and scholar.

Our affairs are organized by the Wise Almighty. He said: (Everything He has with an amount) 'Al-Raad: 8'Nothing existed by coincidence.

Wise is the absolute highest of existence. The Wise exists in all the names of Allah. No Compassionate, no Capable, no Effective, no Absolute, no Avenger will act without the order of the Wise. The whole universe exists with a regular wisdom.

Giving can only be from God Almighty, it may not be from the creature, it is from the Creator Almighty; the Prophet^{PBUH} is a distributor and God is a giver. ^{PBUH} distributes the awards as per the Holy wisdom and give the deserver what he deserves. All the creatures are absolutely His slaves, the creatures of darkness and creatures of light, but darkness is not from God, God created it, yet forbids you from it. If you would do a violation, darkness would come. You brought darkness and put it over your head, although God wanted you to be good, pure and guiding.

God Almighty created us, but did not ignore us; God forbid. Instead He set a law for us. He ordered us with law and forbid us with law. This Koran is called the Holy law.

Do not accuse God. God may not be accused. Accuse your filthy selves. God is a doer giver. God Almighty forbids evil and gives goodness.

Destiny whether good or evil, is from God in creation, not deed. God Almighty created alcohol, but prevented us from drinking it. Why did He then create alcohol? A test for us, to teach us that we are with things, not with Him! He gave you the eyes and the strength of sight, which is ready to look at the sky and consider; look in the materials and consider; they are ready to look at women and young boys. We have been ordered to look at the skies and things to consider by them in order to be oriented towards God Almighty. He created darkness and prevented us from it; created the light and ordered us to it; created amiability and density and

created everything. He created the thing and its opposite, but ordered us what benefits us of good and prevented us from evil that hurts us.

Fate, whether good or evil, is from God in creation and knowledge, not action. Beware, the destiny is not on a person to commit adultery. This is pure falsehood! But He knows, therefore He prevented us from socializing with women or jest with them. He knows what may happen (Everything He has with an amount) 'Al-Raad: 8'. The whole existence is foreseen to God, but He does not order for a person to commit adultery, No, by God! This is not in existence at all, because the Truth says (say the absolute evidence) 'Al-Anaam: 149'. If adultery is destined for us, it would be said: How could adultery be destined on us, while the absolute proof is yours? This is not true at all. Do you not understand it is moral and knowledge, not deed... God is more benevolent than us and you? God, His Name is the most benevolent. No matter occurs and we say in the name of Allah, the Benevolent, the Merciful, when we read, when we eat, when we drink, when we stand, when we sleep... under the name of: The Benevolent, the Merciful.

You need to know God to love Him. God is magnificent, great, prosperous, knower, omniscient, wise, effective, infinite puts things in place, benevolent, merciful who is capable of everything until you love Him. He will captivate your hearts and atoms. All of this and we need Him. He said: (*Ye people*) indicating all creatures (*You are the needy to God and God and God is no need*) 'Fatir: 15). There is no other but Him, a good dispenser. God has none but good, because He is wise and the wise puts things in place).

His Introduction of our Master Mohammad (PBUH)

He (MGBPWH) Said:

Our master Mohammad (PBUH) is grandeur, grandeur, and a unique personality; our master Mohammad (PBUH). Mohammad if you know Mohammad(PBUH). Our master Mohammad (PBUH) is in my eyes, nothing filled my mind except my beloved Mohammad (PBUH).

The Messenger(PBUH) is all light, he can see in front of him and behind him, and from above and below him, and he can be seen through discernment.

Humanity is perfection...

Mohammad is human but not like other humans; he is a ruby and people are like stone

He is human in form, governor over humanity, and an arbitrator over nature, and he became the one responsible for existence, but when? After he judged himself.

Our master Mohammad(PBUH) is a luminous body that has no shadow⁽¹⁾

Our master Mohammad(PBUH) he is the one who combined prophethood and the divine mission; he is the prophet of prophets, and they are all

⁽¹⁾ Al Shaikh Rajab al- Heep narrated and said: I heard our master Mohammad (PBUH) says: (The believers are those who can't see his shadow, but the non-believers can't see that) i.e, they can't see this private characteristic because it is meant for believers only.

acting on his behalf. His Book is the Book combining all books. He (PBUH) is the elect and the chosen for each council, and in each world he has a special council: The world of the council of Ahmad is in the world of heaven, and the world of the Mahmoud in the world of the throne, and the world of Mohammad is the world of the earth.

He is Ahmad in heaven, Mohammad on earth, and Mahmoud in the throne. There is no world without the whole Mohammadan presence, and the status of eclecticism with the divine presence. He is the love and beloved of Allah.

The beloved is higher than Al Khalil our Master Abraham (PBUH); the rank of intimacy the atoms permeate each other. The status of love is the highest of statuses; if the throne, seat, heavens and earth were in the corner of his Heart (PBUH), he would not have felt them, because he is with his love, his master who combined His name with his, and from whom the lights have been distributed among the prophets, those who are divinely knowledgeable, and the pious.

He took the light for which he has readiness and power, and from whom the light has been distributed to the whole world.

The Mohammadan truth; you must possess the readiness to see it, Al Haq (Allah) and his angels send blessings to the Prophet on this presence, (Allah sends His Salat on the prophet and also His angels) [Al Ahzab: 56]. Do they send blessings to one who is absent or present?

He (PBUH) has a perfect mind. He was ordered to be a servant and he is more knowledgeable about servitude than the others.

The Messenger of Allah (PBUH) has been sent with all states of perfection, no, but rather the states of perfection come out of him.

Congratulation for the one who sees and distinguishes them, and sees the pious (wali) and distinguishes him as a pious person. He sees him with the divine light and sees....

one attribute or two or more, not according to the sight, but according to the beholder; peace be upon him he is all perfection when he talks or keeps silent { You are under Our eyes } [At-Tur: 48]. Each breath of his breathes (PBUH) is a miracle; he can see behind him as he can see in front of him and has no shadow (PBUH) he is all light.

His states of perfection (PBUH) are infinite, as the meanings of Qur'an are also infinite.

His speech is all legislation, his acts are all procedures to be followed, and his perception is all truth; our master Mohammad (PBUH) is the greatest blessing, our master Mohammad (PBUH) has adorned the whole age, even the non-believer submits to him; the status is what gives sanctification to the place and time.

The Messenger is born infallible; the Messenger has absolutely no readiness for violation; because he has been born with a natural disposition for the love of truth and the hate of falsehood.

{ (The prophet (PBUH) Frowned and turned away } [Abasa: 1] admonition for those who come after him (PBUH).

The Messenger (PBUH) doesn't say anything wrong nor revenge for himself.

The messengers are born infallible to their mothers, but we are in the preservation of Allah.

He, peace be upon him, used to preserve what is happening during gatherings, where no one turned around towards another, but they are nice, learned and perceptive.

The piece of wood longs for the Messenger of Allah (PBUH), Why? Because of the position bestowed on him by Allah. You are worthier of this than the piece of wood.

Our love for the Messenger of Allah (PBUH) is resulting from our love to Allah, glory be to him, each person with innate disposition, loves our master Mohammad (PBUH).

Everyone who possesses fairness loves our master Mohammad (PBUH) no matter what his religion is.

Ethical code is his manners (PBUH), and the truth is his morals (PBUH), and if you analyze him the result will be good morality.

The pious persons take from the good morals of the Messenger (PBUH).

The state of being the seal is not found in any creature other than the Prophet (PBUH), and the seal is the stone which holds the door's arch.

One of the most precious traditions of the Messenger peace be upon him, is his soul in you which we witness.

The first serene person, our master Mohammad (PBUH), his eyes sleep but his heart remains awake and his ablution does not become invalidated during that time.

The Messenger (PBUH) chose poverty.

No one should inform me of anything about my companions, I would like to come out to you with intact heart⁽¹⁾, in order to remain compassionate with them.

He is the first and he is the seal (the last), peace be upon Him.

Allah ordered us to follow the one who does not get angry for himself or take revenge for himself, our master Mohammad (PBUH) does not want to take revenge on any one, he wants to take people back to their realities.

The secret goes back to the divine presence and the one who shows it is the Messenger (PBUH).

The walking of the Messenger (PBUH) is compulsory and he does not leave any food with him.

Generosity, courage and mercy are all parts of his attributes, without affectation.

Allah, the Almighty, made gentle our master Jesus (PBUH), then He raised him, while He made the Prophet (PBUH) ascend with his noble body as it is.

The Mohammadan presence is always with us.

No one know the status of the Messenger of Allah (PBUH) except Allah.

The greatest of his attributes (PBUH) is his non-affectation in the whole of his manners.

The state of our prophet Mohammad is unknown, no one knows our master Mohammad except the Lord of our master Mohammad (PBUH).

⁽¹⁾ Has already been extracted and authenticated.

He, peace be upon him, used to joke, but does not say anything unless it is true...⁽¹⁾

The Messenger (PBUH) jokes wisely, and the Messenger (PBUH) has great awe, and anyone who saw him at a distance was awed by him no matter whether he is a relative, stranger, an enemy or a friend, because he was right, when he jokes he step down and does not lower himself.

No one saw his Lord with the eyes of his head except our master, because he is light and has no shadow, as for the prophets and saint they see him with the insight.

The MohammadanUmma (community) is better than the community of Abraham Allah, the Almighty said: {You are the best of peoples ever raised up for mankind, you enjoin Al-Ma'ruf (what is right) and forbid Al-Munkar (what is wrong)} [Al-'Imran: 110].

The Jews did not believe in Prophet (PBUH) because he is an Arab not an Israeli ! Allah stated in the Qur'an that they {Recognize him as they recognize their sons} [Al-Baqara: 146]. But they did not believe in him {Out of envy from their own-selves} [Al-Baqara: 109].

The highest status for the Prophet(PBUH){So wait patiently for the Decision of your Lord, for verily, you are under Our Eyes} [At-Tur48].

The Prophet(PBUH)has not lied for forty years since he was young, is it possible for him to lie to Allah after forty years?

Allah Almighty said: {And We have sent you not but as mercy for the 'Alamin} [Al-Anbiya: 107] i.e. Their adult and young and even the stones and everything.

⁽¹⁾ Kashf Al Khafa' " Disclosing the Concealed" (1/323)

The soul of the Prophet (PBUH) is perfect, he does not pronounce anything out of whim.

Anyone who saw the Messenger of Allah (PBUH) at a distance must have felt awe towards him, because His heart is owned by the divine presence and His soul has been purified.

The Messenger, peace be upon him, and his companions are not known from history books, but they are known from other men i.e. by their morals, states, actions and truthfulness, you will know that from yourself, if you taste what they have tasted, then you shall understand the glorious Qur'an by your own self, and know the status of the Messenger (PBUH) and his companions by yourself, and then there shall be no problem remaining, and this shall not be obtained except by Mohamman good manners.

The Mohamman truth is one, but in every time it appears in the form of a person !

Our master Mohammad is the one who combined prophethood and divine mission, and his book is the one that combined all other books, and here there is an issue which should be known, there are some of the prophets and communities which have not been mentioned in the Qur'an, but they are known by the Messenger and by the knowledgeable. Allah Almighty said: {Of some of them We have related to you their story and some We have not related to you their story} [Ghafir: 78] i.e. in the Qur'an, but Allah has told him about all prophets and communities.

The angels said to their Creator: Your slave has been hurt by the people of Makkah and them by the people of At-Ta'if ! He said to them: Go

down and assist him, They went down and said to him: Do you want us to make Al- Akhshabayn (two mountains) fall down upon them?⁽¹⁾

He said:: “ No, I hope that there will come out of their loins people who believe that there is only one God. Oh Allah show my people the way because they don’t know”⁽²⁾ !

About this mercy Allah Almighty said: { **And We have sent you not but as mercy for the ‘Alamin** } [Al-Anbiya: 107]. The deeds of our master Mohammad was all for Allah and in Allah.

The Prophet Mohammad (PBUH) chose to be a prophet and a servant, and this was an indicative of his perfect mind (PBUH) and Allah rewarded him for his humbleness by making him the first whom the earth will split apart to uncover, and the first intercessor and the first whom his intercession will be accepted, he is the true servant who gave the servitude its due.

The Prophet’s (PBUH) seriousness is seriousness, and his joking is seriousness, when he was grown up and when he was young, and when he was awake and when he was asleep.

The Messenger of Allah (PBUH) has never been defeated in a battle, one of his teeth (PBUH) has been broken and his face has been wounded, in order to make them know that he is the servant of Allah.

Our master Mohammad (PBUH) is all light, one identifying mark of him is that if he walks under the sun he has no shadow, and one of his characteristics is that if he stands beside another person he seems taller than him.

⁽¹⁾ Sahih Al-bukhari (3/11800) No: (3059).

⁽²⁾ Sunan ibn Majah (10/14) No.: (4027).

The Prophet (PBUH) was nicknamed before prophethood as the truthful and the honest, and when he said “I am the Messenger of Allah I am a prophet”, they said: he is a liar, they said: he is a poet, they said: he is a priest, they said: he is an insane, they said: he is a magician, and they hurt his family.

The Messenger (PBUH) is free of fanaticism.

A day never came in which the Messenger (PBUH) shaved his beard or removed his turban.

The basic condition for the prophet is to be infallible.

When the Messenger has been created by Allah, He said: {And verily, you are on an exalted character} [Al-Qalam: 4].

The Messenger since his birth was truthful and perfect and he loved truth and hated falsehood.

Allah ordered our master Mohammad to say: “I am the master of Adam’s descendants and no pride”⁽¹⁾ he doesn’t say it as a matter of boasting but it is an order from Allah.

The appearance of the Messenger was always beautiful and his clothes were clean.

The Messenger (PBUH) is our leader and friend, and if you become truthful he walks with you along the road.

The creatures are all eyes and their sight is our master Mohammad (PBUH).

The personality of our master Mohammad (PBUH) is higher than his divine message.

⁽¹⁾ Sahih Muslim (4/1782) No: (2278).

He(PBUH) was born on the 8th of Rabi'-ul-Awwal shortly before dawn, and his mother was pregnant with him for ten months, not nine, and the night of his birth is better than the Night of Power⁽¹⁾.

There was no tree or stone but said to the Messenger (PBUH) peace be upon you Oh Messenger of Allah, is it not a disgrace for us that the trees and stones took precedent over us with regard to the perception of the status of the Messenger, peace be upon him? But there is a thick curtain which is the soul.

{And He taught Adam all the names} [Al-Baqarah: 31]. He taught our master Mohammad even more names.

Allah, The Great and Almighty, made His Messenger (PBUH) the master of all prophets because he renounced his personal right when they hurt him and said "My Lord, show my people the right way because they don't know"⁽²⁾. He did not curse them.

If Allah, Glory to Him, {Everyday He is in some affair} [Ar-Rahman: 29]. This will also be revealed on our master Mohammad the aspect of {Everyday he is in some affair}.

Our master Moses, peace be upon him, when {So when His Lord appeared to the mountain, He made it collapse to dust, and Moses fell down unconscious} [Al A'raf: 143]. But the bearer of the divine message (PBUH) {Then he approached and came closer "8" And was at a distance of two bow's length or nearer "9"} [An-Najm: 8-9], because our master Moses is a part of our master Mohammad, peace be upon them.

⁽¹⁾ Al-Shaikh Al-Winshirishi the author of (Al-Mi'yar "The Criterion"), a Maliki scholar, mentioned this issue, and listed 21 aspects of preference

⁽²⁾ Sunan bin Majah (10/14) No.: (4027)

The Messenger (PBUH) does not expel or sentence anyone to death, he only advises and prohibits, and the advice and prohibition are from Allah, Glory to Him. He did not want to kill the unbeliever, but he wanted to make him return to his true self. He fights according to the divine order and not by himself.

The Revelation is less than our master Mohammad (PBUH); anyone who knows the personality of our master Mohammad (PBUH), knows our master Mohammad (PBUH); his religion and divine message; no one in existence, neither in heaven or on earth can carry them, because he is the first and the last. Our master Mohammad (PBUH) came as a Messenger for those who came first and those who came last. I was a prophet while Adam was between the spirit and body⁽¹⁾! Our master Adam (PBUH) saw, written on the leg of the throne “Mohammad the Messenger of Allah”. He said: Oh Lord, who is this? He said: He is one of your offspring, he is the master of the existence ! Allah Has called him Mohammad (PBUH), and Allah gave him what he wanted.

One asked me and said: who is higher in rank our master Mohammad or Jibreel (Gabriel) !? I said to him: “ May an evil eye hit you” Jibreel is the servant of our master Mohammad (PBUH).

Our master Mohammad (PBUH) was the one who manifested the just judgement; on the day of Uhud when they broke his tooth (PBUH) and split his noble face, and did what they did.. One, who felt pain for what happened to the Messenger (PBUH), started to curse Quraysh who hit him, the Messenger said: “Stop man; don’t curse Quraysh; Quraysh are the people of kindness, the people of generosity, and the people of honesty, Quraysh..Quraysh” and he was bleeding!. How just he

⁽¹⁾ Al-Mustadrak’Ala As-Sahihayn (2/665)

Was (PBUH) ! He did not become angry for breaking his tooth..! “Oh Allah may You forgive my people because they don’t know. Oh Allah, show my people the way because they don’t know”..!⁽¹⁾

Don’t believe, when you read (Dala’il Al-Khayrat) – which is a book of supplications and remembrance – or asking Allah to bless and grant peace to the Prophet, that any of this shall reach the prophet (PBUH), and don’t believe that any of the prayer shall reach Allah ! We were young: we used to read and weep and wail, thinking that Al-Haqq will promote our master Mohammad (PBUH), I swear to Allah that is not so! After that we understood.. we read so that the benefit will be ours, Allah is in no need of our prayer, as the lay people say: “Does Allah need us?” {Then Allah stands not in need of any of the ‘Alamin} [Al-‘Imran: 97]. Undoubtedly we are poor {O mankind ! it is you who stand in need of Allah. But Allah is Rich, Worthy of all praise} [Fatir: 15], and when we pray, the benefit of prayer shall return to us, we become a real reference, from the people of understanding, the people of light, the prayer is light, the Messenger (PBUH) said: “Prayer is light”⁽²⁾

The Messenger is perfect and perfected, and he came to the life to perfect, it is not possible...

for the Messenger (PBUH) to commit a mistake or go astray or..or.. as for some issues it is for education and acquainting, the Messenger (PBUH) does not use individual reasoning (Ijtihad), some people say that the Messenger (PBUH) uses individual reasoning and commits mistakes ! May God kill them ! They are so far from Allah ! the matter is not like this, because he has insight; if a man wants to pray now he does his best to direct himself towards the Ka’bah, but if he is in front of the Ka’bah he

⁽¹⁾ Sunan ibn Majah (10/14) No.: (4027).

⁽²⁾ Sahih Muslim (1/203 No: (223).

is not permitted to use individual reasoning; but instead he should pray directly towards the Ka'bah, because he knows that by eyesight, the Messenger knows all matters; nay all matters have been revealed by him.

The Messenger (PBUH) is not diligent (using individual reasoning) ! May those who say that the Messenger (PBUH) use individual reasoning become losers ! and more than this the traitorous and the malicious say that he used individual reasoning and made mistakes, the matters of those cognizant of Allah are apparent so how about the Messenger (PBUH)? All his matters are clear before him, and the Messenger (PBUH) when he talks, he talks from the lamp (the niche) of his Lord, not from himself, he has no existence at all, neither he nor his soul, he speaks the word of truth, for that is why the talk of the Messenger (PBUH) is all digested, reasonable and acceptable.

The Messenger (PBUH) is not a wonder nor a miracle, he is higher... rather the wonders and miracles have been revealed by him ! Our master Mohammad (PBUH) never does anything unless it is intentional, but when this concerns prayer.. it is for educating and acquainting with us; it is called legislation, education and acquainting.

The Messenger (PBUH) has a subtlety which has permeated in the atoms of existence.

Our master Mohammad (PBUH) is wise, he does not speak anything out of his mind and opinion, according to Qur'an text: {Nor does he speak of (his own) desire "3" It is only a Revelation revealed} [An-Najm: 3-4]. It is preserved and the Satan can't enter into it.

The first thing created by Allah was the light of your prophet O Jabir⁽¹⁾
i.e. that all the perfections found in...

existence are from the Messenger of Allah (PBUH) he didn't compile them, No..No ! Naythey are all from Him (PBUH) !There was no one with him, not Gabriel nor Michael or Israfil or Moses or Jesus; they are all from his light (PBUH); they are all taking from him (PBUH), for this he tolerated the state of being the seal; the seal state should be comprehensive and preservative ! No one is capable of doing this other than our master Mohammad(PBUH). Hence his religion is the comprehensive religion.

I have never seen a character like our master Mohammad (PBUH), what I like most in him is that he didn't affect, neither in his generosity nor in his honesty or his courage, he didn't pretend about anything in existence, he says "I, and the pious men of my people are free of affectation"⁽²⁾

The Messenger (PBUH) when he walks, he walks behind his companions: why? In order to educate them, because if they know that the Messenger (PBUH) is behind them, they shall walk carefully without turning around, with their heads looking down, judging themselves, the Messenger is behind them, they see the Messenger looking at them, and this was to educate and refine them.

The first thing of truth revealed inexistence was the Mohammadan truth, it is called Mohammadan truth; those who are nearest to it, are the

⁽¹⁾ -Imam Al-Ajlouni said in Kashf Al-Khafa' (1/311) No.: (827): narrated by Abdul Razzaq, on behalf of Jabir ibn Abullah in this phrasing, he said, I said: O the Messenger of Allah, I sacrifice my father and my mother for your sake, tell me about the first thing created by Allah before other things. He said: "O Jabir, Allah, the Highly Glorified, has created the light of your prophet from his light, before other things, then he made that light circle by the Power wherever Allah wanted, and at that time there was no slate or pen, or paradise or hell, or angel, or heaven or earth, or sun or moon, and no jinn or human" ... the Hadith.

⁽²⁾ Al=Firdous Bima'thour Al-Khitab (1/76) narrated by Al-Zubair ibn Al-Awwam with another similar phrasing.

prophets, messengers, and the those cognizant of Allah, those who are near to it have acquired its manners and became its followers, and there are very few of them.

Al-Haqq Allah says to the Messenger (PBUH) :{So wait patiently for the Decision of your Lord, for verily, you are under Our Eyes} [At-Tur:48]. This by way of legislation, the Messenger knows that there is no movement nor tranquility except by the order of Allah, the highly praised and glorified, the Messenger(PBUH) is knowledgeable; this is a legislation for us, {So wait` patiently for the Decision of your Lord, for verily, you are under Our Eyes} [At-Tur: 48]. The upper and lower creatures are eyes and he (PBUH) is their eyesight, this is the highest verse revealed about the Messenger of Allah (PBUH).

The greatest Messenger (PBUH) was in a state before he spoke; speech came out of him in the form of light to the heart of the listener even if he was an unbeliever, unless his disbelief was strong this will be something else; light would come out of his heart to the heart of the person with whom he sits and washes what is under... and cleans ! Then the speech comes to occupy his heart! If he was an unbeliever he would believe, and if he was a dissolute he would repent, and if he was righteous he would be promoted and so on.

One of the prerequisites of the Messenger and divine mission is the sincerity of heart.

Our master Gabriel said to him: Read, he said “I am not a reader”, he took him and hugged him i.e. he asked Allah through the medium and intercession of our master Mohammad ! Our master Mohammad did not know at the beginning, until he escaped... this is a grave matter.

Our master Mohammad (PBUH) was saying to our mistress Khadijah, before prophethood: “The people and gatherings hurt me! I want to isolate myself from the people”

Before prophethood, our master Mohammad was perfect and his heart was pure; he left the people and stopped sitting with them, he became all pureness, and the sleeping and wakefulness became the same for him like each other !

Flattery is false praise and not the true one, the Messenger (PBUH) explained that Allah has ordered him...

.. to say “I am the master of Adam’s offspring without being proud”⁽¹⁾. The one who have knowledge and learning never knows flattery, and when Allah gave the Messenger (PBUH) the right to choose, he chose to be a prophet and a servant, and our master Eissa (Jesus)(PBUH) when he saw the aspects of perfection bestowed on then Messenger of Allah: he asked Allah, 600 years before our master Mohammad’s (PBUH) appearance, to make him a member of the Mohammadan community, and Allah granted him that. Our master Eissa (Jesus) knew the status of our master Mohammad, because all the messengers and prophets had known this.

(The first thing created by Allah was the light of your prophet O Jabir)⁽²⁾, and he was (The seal of prophets).

It is right to praise him; the Messenger (PBUH) was a master, I don’t say Mohammad, I say about him: The master of existence, there are some people who say: Mohammad ! This indicated that they absolutely had no heart or humanitarianism; in Al-Hujurat surah {O you who believe !

⁽¹⁾ Sahih Muslim (4/1782) No.: (2278).

⁽²⁾ Kashf Al-Khafa’ (1/311) No.: (827).

Raise not your voices above the voice of the Prophet, nor speak aloud to him in talk as you speak aloud to one another, lest your deeds should be rendered fruitless while you perceive not} [Al-Hujurat: 2]. But {Verily, those who lower their voices in the presence of Allah's Messenger, they are the ones whose hearts Allah has tested for piety. For them is forgiveness and great reward} [Al-Hujurat: 3]. And the monsters {Verily, those who call you from behind the dwellings, most of them have no sense} [Al-Hujurat: 4]. O Mohammad O Mohammad come out ... we want you... they really have no sense.

The people with thick hearts can't see the people of spirit and subtlety, the one who lost his spirituality sees himself as better than the others, he ascribe things to himself, he has no remaining spirit and animality will appear on him.

It became clear that the secret which has been found in him, was lost from him, the secret show you that you are a servant, we know Allah from the Messenger (PBUH) and we know the Qur'an from the Messenger (PBUH) and the sayings from the Messenger(PBUH) {And whatsoever the Messenger gives you, take it, and whatsoever he forbids you, abstain(from it)} [Al-Hashr: 7]. They are all from the Messenger(PBUH) , how could we insult him ? if we don't love him how can we be able to take from him ?

Al-Samirah bint Qays the wife of one of the Ansar (Helpers). Her husband, her father and her brother have been killed in Uhud's battle, she said: what about Allah's Messenger ? They said he is alright, she said: take me to look at him ! she said: O Messenger of Allah as long as you are alive every other calamity is simple; she wants only the Messenger of Allah, If the man finds in his heart love for the people of Allah, he shall enter

paradise, It is not possible for him not to repent before he dies. Paradise entry depends on correct creed, and the rank in paradise depends on the amount of his deeds, {So whosoever does good equal to the weight of an atom (or a small ant) shall see it “7” And whosoever does evil equal to the weight of an atom (or a small ant) shall see it “8” } [Az-Zalzalah: 7-8].

The faith is associated with the entry of paradise only, and with the entry of the unbeliever and the dissolute in hell, and the actions are according to the intention, and every person shall have what he intended;⁽¹⁾ ranks shall be in accordance with the actions; a person should understand so that he shall have no doubts regarding the Qur'an and Hadith, who knows the Qur'an ? They are far from the Qur'an, The Qur'an is the morals of the perfect man, and his morals were that of Qur'an⁽²⁾ {And verily you (O Mohammad are on an exalted (standard of) character} [Al-Qalam: 4]. The Messenger(PBUH) is the one who taught us good manners, and refined and educated us after he has been shown the proper way and refined by Allah. He said “ I have been sent...

.. to complete the good morals”⁽³⁾ we should honor him and make him our master⁽⁴⁾.

Sir, it is not right for us to say: (Mohammad)⁽⁵⁾, as much considerations, respect, and glorification we have for our master Mohammad (PBUH),

⁽¹⁾ Sahih Al-Bukhari No. (1) (1/3).

⁽²⁾ Musnad Ahmed No.: (25341) (6/163).

⁽³⁾ Narrated by al-Imam al-Siyooti by the following wording: “ I have been sent to complete the good manners”. Al-Jami' Al-Saghir 206.

⁽⁴⁾ Al-Imam al-Ajlouni mentioned in his book Kashf Al-Khafa' this version: “Don't make me master in prayer”, he said in Al-Maqasid: it has no origin, and al-Naji said in the beginning of his book is named Kanz Al-'ufat: As for the relation from the master of creatures “Don't make me master in prayer” it is mere lying and fabrication !! The common people, although they relate it, but they commit grammatical mistake and say “la Tasaydoni” using the Arabic letter (ya) instead of the letter (Waw). Finished 2/476.

⁽⁵⁾ Al-Imam al-Qurtubi mentioned in his exegesis of Al-Ahzab Surah 45 {We have sent you as witness, and a bearer of glad tidings, and warner,} [Al-Ahzab: 45]. {In order that you (o mankind) may believe in Allah and His Messenger, and that you assist and honor him, and that you glorify (Allah's) praises morning and afternoon.} [Al-Fath: 9]. The Arabic word (WaTa'azuruh): i.e. you glorify and honor him as said by Al-Hasan and al-Kalbi, and (al-Ta'zeer) means exalting and reverence, and some linguists said: it means to obey him, and (Tuwaqiroh) means make him master. This was said by As-Saddi: and some say to honor him, and (At-Tawqir) is also the honoring, and the Arabic letter (ha) refers to the Prophet(PBUH), and here there is a complete stop, and then you start with (praises him) i.e. you praise Allah.. It has been said that all the pronouns refer to Allah The Almighty. According to this the interpretation of (Ta'azuruh and Tawaqiruh) means to prove to him the correctness of Lordship and to negate that he has a son or partner. This saying was chosen by Al-Qushairi, and the first was the saying of Ad-Dahak. Finished. Al- Jami' Li-Ahkam Al-Qur'an (16/166).

the benefit shall reach us, and the benefit shall not reach without these considerations, and some people have dry hearts ! The Prophet's companions in general and our master As-Siddiq in particular, were saying: I sacrifice my mother and my father for your sake O Messenger of Allah, because the Messenger (PBUH) is the one who brought blessing to them, and since Allah (Al-Haqq) Has praised the Messenger (PBUH): {Nor does he speak of (his own) desire.} [An-Najm: 3]. There nothing remained to be said !The incomplete, his mind shall be incomplete, and the Messenger has explained to us everything that will bring us closer to Allah, and he ordered us to do it, and every...

..thing that keeps us away from humanity and Allah and perfection, he prohibited us from doing it; what do you want which is more beautiful than this ? Not everyone has benefited from the Messenger (PBUH) ! The only one who benefited from him is the one who truly imitated, emulated and followed his example; some people say: why do you say my master ? You say master to some officials ! the master means husband, according to Qur'anic text the husband is called lord {They both find her lord (i.e. her husband) at the door} [Yusuf: 25]. The Messenger(PBUH) said: “ I am the master of Adam's offspring and no pride”⁽¹⁾ i.e. I don't say it out of pride by myself, but Allah ordered me to do so.

The biography of Mohammad does not know our master Mohammad (PBUH). There are a lot of prophet's sayings which have been put in the wrong place, we shall show the writers of biography how to write about our master Mohammad (PBUH); we take attributes from our master Mohammad (PBUH) not from the biography, the one who sits with the people of Allah, has been sitting with his readiness, and has sat with nothing but his destination; the people of Allah are going in worlds

⁽¹⁾ Sahih Muslim (4/1782) No.: (2278).

nobody know about except Allah, the Messenger (PBUH) used to say “I have time with my Lord in which no close angel or a sent prophet can contain me”⁽¹⁾ this is the right thing, and the all cognizant of Allah investigator is like this.

His Qur’anic Understanding (MGBPWH)

He(MGBPWH) said: (The ethics of each perfect man is the Qur’an; the interpreter does not interpret the Qur’an, he interprets the Arabic terms, hence you find the differences between the interpreters: It was said so and so... The Messenger (PBUH) said: “The people of the Qur’an are the people of Allah and his particularly chosen ones”⁽¹⁾. No one shall understand the Qur’an or taste the flavor of the Qur’an unless he has been adopting the ethics of Qur’an. There must be an interpreter for the verse, he (PBUH) said: “The people of the Qur’an are the people of Allah and his particularly chosen ones” it is not a matter of exegesis and Arabic language NO...No... there must be a light, the interpretation is the vestibule of atheism.

There are two ranks for Qur’an: legislation and realization, and the Hadith has two ranks: legislation and realization; no legislation verse is found without a second verse for realization; and if there is no verse, there must be a saying (Hadith), because the saying explains the book, explains the Qur’an. The Qur’an is with us and it is our ethics ! The Almighty said: {And verily, you (O Mohammad) are on an exalted (standard of) character} [Al-Qalam: 4]. His ethics, peace be upon him, was the Qur’an.⁽²⁾ Man was created as {Verily, we created man in the best stature (mould)} [At-Tin: 4]. The Qur’an is his ethics (PBUH), and the Hadith is his ethics (PBUH). The Qur’an has two functions at the same time: it is a law and we worship with it, and Allah shows us how to walk, how to live, how to sleep, and how to get up, and how to work, and how...etc. and at the same time it is worshipping.

⁽¹⁾ See Kashf Al- Khafa’ (2/173).

⁽¹⁾ Al-Mustadrak (1/743) No.: (2046).

⁽²⁾ Narrated by Sayidah ‘Aishah, Musnad Ahmad ibn Hanbal (6/163) No.: (25341).

The Qur'an has two aspects: one for worshipping, we worship with, and another as a law to follow when it orders or forbids us.

For the one who understands the Qur'an, in the first rank he should be self-oriented, but if he is not self-oriented, he will not understand these conceptions, and neither integrity nor power shall come to him.

Some of his interpretations (MABPW) of the glorios Qur'an, are as follows:

1. {In the Name of Allah, the Most Gracious, the Most Merciful}. The Most Gracious is general mercy, and the Most Merciful, is special mercy; the Shari'ah rulings and orders are all in Al-Fatiha (the Opening) Surah, and the secret of Al-Fatiha is in the Basmalah (in the Name of Allah, the Most Gracious, the Most Merciful), and the secret of the Bismillah is in the Arabic letter (Ba).
2. The Almighty's saying: {Verily, Allah commands you that you slaughter a cow}[Al-Baqarah: 67]. He said (MABPW): (There is an indication here to the slaughter of the animal lustful soul)⁽¹⁾.
3. The Almighty's saying: {So be afraid of Allah, and Allah teaches you. Allah is the All-Knower of each and everything} [Al-Baqarah: 282]. This is called the knowledge of the pious, He teaches you everything ; Why? Because Allah concluded his saying with: {Allah is the All-Knower of each and everything }.
4. The Almighty's saying: {They did not estimate Allah with an estimation due to Him.} [Al-An'am: 91]. Yes it is not possible for anyone to estimate Him the estimation due to him. No not even the prophets or the messengers, because he came with the name which no human can encompass, which is Allah. He did not say: They did not estimate the

⁽¹⁾ i.e. by contradicting and purifying it.

5. Most Gracious, the Most Merciful, but he used the comprehensive name, how could he estimate Him with the estimation due to Him, while he has not encompassed Him ?The one who can't encompass the thing, can't estimate him with the due estimation. We can say The Almighty's saying: { **They did not estimate Allah with an estimation due to Him.** } [Al-An'am: 91]. Through knowing His messengers and the divinely knowledgeable men and performing the rights ensuing out of knowing, accompanying and supporting them. No matter how man has been granted knowledge and learning, he can't estimate Him with the estimation due to Him. Because He is the encompassing, and the encompassing can't be encompassed, it is the inclusive name of Allah...

... under which no man can enter. You: The knowledgeable does not give him the estimation due to Him or perform his rights; how could you estimate or give the due estimation to the greatest name of Allah. The learning of the divinely knowledgeable and submission to him, and the performance of his rights, is giving Him, He be Exalted, some of the estimation due to him. You are not giving the religious ranks the due estimation. The greatest Messenger, peace and blessing of Allah be upon him, no one estimated him the estimation due to him. Neither our master Abu-Bakr, nor our master 'Eisa (Jesus), nor Gabriel, have given the Messenger (**PBUH**) the estimation due to him, and they can't do that, because the great can't be encompassed except by one who has the same status or higher.

What does the young know about the one who is older than him ? Don't you see Gabriel (**PBUH**) when he ascended with the prophet (**PBUH**) and reached Sidrat al-Muntaha (The boundary where no creation can pass), he said: O Mohammad this is my place. The beloved (**PBUH**) said: "Is this where the devoted friend leaves his devoted friend?". He said: O

Mohammad, if I passed by an amount of a hairbreadth, I shall burn.⁽¹⁾ If the Messenger (PBUH) can't be encompassed neither by our master Gabriel, nor by our master 'Eisa (Jesus) (PBUH), when he descends and rules in accordance with his law (Shari'ah), how the matter will be when it is associated with the Divine Presence?! i.e. Who can encompass Allah? No one { And Allah encompasses them from behind } [Al-Buruj:20].

6. The Almighty's saying: {They have hearts wherewith they understands not} [Al-A'raf: 179]. They are the philosophers and the imposters of spiritual sheikhs, who have hearts wherewith they understand not, and ears wherewith they hear not, and eyes wherewith they see not. Those are like livestock i.e. animals, rather they are more astray, they are the unmindful.

7. Allah Almighty's says: {And worship your Lord until there comes unto you the certainty (i.e. death)} [Al-Hijr: 99]. Certainty here is...

death, they said to someone: Pray, he said: I don't pray here, I pray up there, and another said: I have no remaining prayer ! Our master Mohammad (PBUH) who attained the highest ranks, prayed until his feet became swollen. Worship is necessary for mankind, no matter how he became perfect or promoted; it is never becomes exempted from becomes. Worship is food for everything, food for soul, body, mind and heart.

8. The Almighty's saying: {They are the heedless ones} [Al-A'raf: 179]. They became inattentive to the divine light.

9. The Almighty's saying: {That you may believe with certainty in the meeting with your Lord} [Ar-Ra'd: 2]. Real tasteful viewing characterized by taste, and not only you believe.

⁽¹⁾ Majma' al-Zawa'id (1/79).

10. The Almightysaying: {If you give thanks, I will give you more} [Ibrahim: 7].If you ascribe the blessing to the benefactor, I will give you more.

11. The Almighty'ssaying: {And He creates things of which you have no knowledge} [An-Nahl: 8]. He is always a creator, day and night he is a creator.

12. The Almighty'ssaying: {Verily! We have made that which is on earth as an adornment for it} [Al-Kahf: 7]. An adornment for the earth, as for us our adornment is love.

13. The Almighty'ssaying: {We narrate unto you their story with truth: Truly they were young men who believed in their Lord, and We increased them in guidance} [Al-Kahf:13]. He (MABPWH) said: The people of the cave were seven young men. The Almighty'ssaying: {Then they found therein a wall about to collapse and he set it up straight} [Al-Kahf: 77]. Under the wall is a material and immaterial treasure.

14. The Almighty'ssaying: {Ta-Ha "1" We have not sent down the Qur'an unto you to cause you distress "2"} [Ta-Ha: 1-2]. Rather to make you happy.

15. The Almighty's saying: {The Most Gracious rose over the Throne} [Ta-Ha:6]. Allah is the name of the most merciful, and praise be to the Lord of Worlds, when he becomes revealed on the throne of work and dealing, He becomes revealed by the name of the Most Gracious, and did not become revealed by the name of the Avenger or the Vanquisher, or he would not have left anyone on the earth.

16. The Almighty'ssaying: {and say: "My Lord! Increase me in knowledge} [Ta-Ha: 114]. Why? Because our master Mohammad (PBUH)is pure, purified and purifying.

17. The Almighty'ssaying: {And among mankind is he who worships Allah as it were, upon the edge}[Al-Hajj: 114]. The edge is the purpose.

18. The Almighty's saying: {Never did We send a Messenger or a Prophet before you but when he did recite the revelation or narrated or spoke, Shaitan (Satan) threw (some falsehood) in it. But Allah abolishes that which Shaitan (Satan) throws in. Then Allah establishes His Revelations. And Allah is All-Knower}[Al-Hajj: 52]. The interpreters said about His saying: {but when he did recite the revelation or narrated or spoke} and referred it to the character of Messenger (PBUH) or the knowledgeable, but the investigation showed otherwise: if the Messenger (PBUH) wished that the complete faith be thrown in the hearts of his companions, the Satan shall come to the one to whom the Messenger (PBUH) made the wish and whisper to him not to accept it. Hence, either Allah shall cancel the whisperings of the Satan and establish His revelations, which is the wish, or the Satan shall cancel the wish made for the concerned person and prevent him from taking it. Also the divinely knowledgeable if he wants high status from the disciple, the Satan comes to him to throw whisperings and doubts in his heart, to prevent him from taking from the divinely knowledgeable. So either the heart becomes stronger due to that order from the divinely knowledgeable, or it becomes weaker and the Satan shall cancel, and this is the meaning of the wish according to the people of verification.

19. The Almighty's saying: {A 'ifrit from the jinn said: "I will bring it to you before you rise from your place (council)"} [An-Naml: 39]. The duration of the council is six hours.

20. He (MABPWH) said in the interpretation of the Almighty's saying: {One with whom was the knowledge of the Scripture said: "I will bring it to you within the twinkling of an eye!"} [An-Naml: 40]. It has been created in front of Solomon as a new creation, he did not bring it as a confirmation, rather it is a new creation, because the one with whom was

knowledge of the Scripture, who is ‘Asif bin Barkhiyyah is divinely knowledgeable, so, as soon as he wanted, it was there in front of Solomon, before the twinkling of an eye, this was without time, rather it happened according to the divine order. Its creation was in accordance with the divine order without time... there was no time regarding the transfer of the throne. But it was Allah, the Great and Almighty, in the first breath, he was the creator of this throne in Yemen, and in the other breath the creator of the same in Jerusalem.

21. The Almighty’s saying: {Glorified be He Who took His slave for a journey by night} [Al-Isra’: 1]. Neither the night journey, nor the ascension of the Messenger(PBUH) has time, it is from the day, the Almighty said: {Every day He is in some affair} [Ar-Rahman: 29].

22. The Almighty’s saying: {Everything will perish save His Face} [Al-Qasas: 88]. i.e. the face of the thing, which is the truth of the thing. Nothing remains but the Eternal and the servant of the Eternal.

23. The Almighty’s saying: {And these similitudes we put forward for mankind; but none will understand them except those who have knowledge (of Allah and His Signs)} [Al-‘Ankabut: 43]. Those who have knowledge and who have fear.

24. The Almighty’s saying:{Truly, We did offer Al-Amanah to the heavens and the earth, and the mountains, but they declined to bear it and were afraid of it. But man bore it. Verily, he was unjust and ignorant} [Al-Ahzab: 72]. Al-Amanah (trust or moral responsibility) in the tongue of the public is religious obligations, but in the tongue of truth it is the Khilafah (man’s trusteeship) and man bore it because he was unjust and ignorant. He should have...

... waited for the order and not to accept it as soon as it was offered, and whoever accepts the caliphate or the job and the position of emir as per

offer, Allah shall entrust him with it and shall be tried with it. As for the one who waits for the order and acts accordingly, Allah will assist him with the matter and he shall be preserved. The perfect shall wait until he receives the order.

25. Allah Almighty's saying: **{Sad}** [Sad: 1]. Sad is under my eyes. The most correct meaning with regard to the Almighty saying: **{Sad}**, is that he is the Messenger.

26. Allah Almighty's saying: **{Verily, Allah is the All-Provider, Owner of Power, the Most Strong}** [Adh-Dharyat: 58]. Even for the unbeliever.. the All-Provider is the All-Wise. The true means of livelihood is knowledge and worship.

27. Allah Almighty's saying: **{And I (Allah) created not the jinn and mankind except that they should worship Me (Alone).}** [Adh-Dharyat: 56]. i.e. to be humble, as for the remaining creatures as the angels, animals and objects, they have been created humble.

28. Allah Almighty's saying: **{And spend of that whereof He has made you trustee}** [Al-Hadid: 7]. Not only with the body, but with learning, money, prestige, and knowledge, and the trustee sees himself as the caliph of Allah who has absolutely nothing of the matter in concern.

29. Allah Almighty's saying: **{And purify your garments}** [Al-Muddaththir: 4]. i.e. purify all your attributes.

30. Allah Almighty's saying: **{My Lord! Leave not one of the disbelievers on the earth!}** [Noah: 26]. All agreed that our master Noah has invoked Allah against his people, I seek refuge in Allah! Did he invoke Allah for or against them? After he explained to him the truth as per the Almighty saying: **{None of your people will believe except those who have believed already}** [Hud: 36]. He invoked God against the unbelievers, asking Allah that they die, because as long as the unbeliever

31. stays, his sins will increase, so this is invoking Allah for and not against them.

32. Allah Almighty's saying: {And you cannot will unless (it be) that Allah wills} [At-Takwir: 29]. i.e. You cannot will your own will, until Allah wills that you will and then you will.

33. Allah Almighty's saying: {O man! What has made you careless about your Lord, the Most Generous} [Al- Infitar: 6]. The expounders said: His Generosity, this is wrong, rather it is your meanness. Avoid the evil of the one to whom you have done good, if he was mean.

34. Allah Almighty's saying: {And proclaim the Grace of your Lord} [Ad-Duha: 11]. Not proclaiming your grace, but proclaims what Allah has given you in the form of learning and understanding and...and...

35. Allah Almighty's saying: {Verily, the harshest of all voices is the braying of the asses} [Luqman: 19]. It is not meant that the voice is high, rather it is empty, with no meaning or light.

36. Allah Almighty's saying: {so when I have fashioned him completely and breathed into him the soul which I created for him, then fall down prostrating yourselves unto him} [Al-Hijr: 29]. Al-Haqq, Glory be to Him, when He created our master Adam, he remained a number of years created, and after He said: (I breathed), He said: (fall down prostrating yourselves unto him), Therefore, the prostration was for Allah, the Almighty! The soul is from the divine presence, for whom then was the prostration? For the soul. The prostration for our master Adam, was a prostration of respect and glorification and not a prostration of worship. As for the Lucifer⁽¹⁾ he has vanity and arrogance and he sees himself as better than the others, When Al-Haqq, Glorified and Exalted be He, ordered him to prostrate himself unto our master Adam, he refused

⁽¹⁾ He said (MABPWH): The devil is insignificant .. insignificant! As soon as you look at him, you see him as an idiot; his head is big and his body small, his insignificancy is apparent.

37. and became proud, and was one of the unbelievers! Allah asked him: O Iblis (devil) i.e. O the one for whom the matter has become ambiguous: What prevented you from prostrating yourself unto the one which I have created with my own hands? I am the One who said to you prostrate yourself unto the one who is glorified by Me, who is ...

... my caliph on earth, why did you refused to prostrate yourself unto him{Are you too proud or are you one of the high exalted}⁽¹⁾ [Sad: 75]. He said: I am better than him! Why? You created me from fire, and You created him from clay! He said: I created you from fire, and I created him from clay, and I say to you prostrate yourself to him! Who give the order he or Me? He said: It is unbecoming, wisdom did not call for this {He refused and was proud and was one of the disbelievers} [Al-Baqara: 34]. The disbeliever means the concealed, Al-Haqq gave Iblis (Satan) the knowledge and made him a peacock over the angels! But only over the terrestrial angels! Not over all the angels, peacock over the natural terrestrial angels only, not the angels of the seven heavens! He teaches them the types of worship and the types of good conduct, he was doing this for 9,000 years... Our brothers the jinn have been created 9,000 years before mankind (before our master Adam). Al-Haqq wanted to promote him, It is enough for you idiot! Nine thousands years in this world.

38. Allah Almighty's saying: {My Lord! Increase me in knowledge.} [Taha: 114]. For whom is this? For the one whom his soul has been purified, and the one whose soul has not been purified shall never be included in this verse.

39. Allah Almighty's saying: {Say: "I seek refuge with (Allah) the Lord of mankind "1" The king of mankind "2" The Ilah (God) of

⁽¹⁾ He (MABPWH) said about the high exalted: a group of angels roaming in the Divine Presence, who have not been ordered to prostrate themselves to our master Adam.

40. mankind “3” From the evil of the whisperer (devil who whispers evil in the hearts of men) who withdraws (from his whispering in one’s heart after one remembers Allah). “4” Who whispers in the breasts of mankind “5” Of jinn and men “6”} [An-Nas: 1-6]. The Satan has two ranks: whisperer, to whom does he whisper? To the unmindful, and Khannas (who temporarily stops whispering), for whom? For the watchful! Khannas means he stops whispering and escapes! These are all the composition of Allah, don’t....

...guess that it is from one other than Allah, No, I swear by the name of Allah, and it is all to promote and purify us, and so that we shall return to him in all our matters, we are the weak and He is the strong, we are the humble and He is glorified, we are the powerless... we are the poor... so that we return to Him, and we shall understand the saying of our master Ali (MABPWH): None of you should be afraid of anything except his sin! The one who commits no sin, shall not be afraid wherever you put him.

41. Allah Almighty’s saying: {And He found you unaware of and guided you.} [Ad-Duha: 7]. Some say: unaware is derived from going astray, I seek the refuge of Allah from this! Unaware: means that he was unaware that he is the seal, when he grew older, Al-Haqq showed to him through taste that he is the seal of prophets, peace be upon him.

42. Allah Almighty’s saying: {And the jinn: He created from smokeless flame of fire.} [Ar-Rahman: 15]. There is no mildness in fire, mildness comes from light; the fire is characterized by flightiness and by recklessness! Consequently, our brothers the jinn are mostly characterized by flightiness, this resulted from mixing air with fire, and when the air is burned it becomes recklessness, and may Allah help the one whom our brothers the jinn love, because if they love a woman or a

43. boy they will enter into him and make him fall on the ground, and his family will take him to the religious sheikhs and physicians.

44. Allah Almighty's saying: {He manages and regulates all affairs; He explains the Ayat in detail, that you may believe with certainty in the meeting with your Lord.} [Ar-Ra'd: 2]. The affairs is the world of spirits, and the world of meanings which explain the Ayat in detail, is world of body.

45. Allah Almighty's saying: {Truly, Allah loves those who turn unto Him in repentance and loves those who purify themselves} [Al-Baqara: 222]. Many people commit sins, then they repent, then they commit sins again, until they reach the conclusion that: why should we repent since we return to the commitment of sins? This is from the Satan! This you should...

... understand thoroughly; he is saying to you: "If we repent now from drinking wine, for example, and then we drink it after an hour, what is the use of repenting, this type of talk is from the Satan! O my son, may Allah be pleased with you! Repent now.. and when you repent, a light called repentance light will come to you, it is a light of love. Allah Almighty said: {Truly, Allah loves those who turn unto Him in repentance} [Al-Baqara: 222]. This light will show you the darkness in which you were, you have not been feeling, because the darkness does not feel itself! When the light of repentance comes to you, you know where you were.

46. Allah Almighty's saying: {Allah sets forth an example for those who disbelieve: the wife of Nuh (Noah) and the wife of Lut (Lot). They were under two of our righteous slaves, but they both betrayed them.} [At-Tahrim: 10]. They betrayed them by their disbelief, not by committing adultery!

47. Allah Almighty's saying: {and eight angels will, that day, bear the Throne of your Lord above them} [Al-Haqqah: 17]. The angels bear the throne, and who is the bearer of angels?! This is an honorary bearing! Or rather they have been borne, Allah is the bearer of them and the bearer of the throne.

48. Allah Almighty's saying: {Put not on us a burden greater than we have strength to bear.} [Al-Baqarah: 286]. i.e. sins.

49. Allah Almighty's saying: {As for him who gives (in charity) and keeps his duty to Allah and fears Him.} [Al-lail: 5]. How do we fear Allah? We look, the Mover and the Calmer is Allah, and He is the one who helped us.

50. Allah Almighty's saying: {Allah has not made for any man two hearts inside his body.}[Al-Ahzab: 4]. One heart, which turns toward one direction, thus, mankind cannot equalize between this world and the hereafter, it is impossible! The one who turns toward the Hereafter cannot turn toward this world, and if he turns toward this world, he cannot turn toward the Hereafter, and if he turns toward Allah, he will know both, because he is aordered.

51. Allah Almighty's saying: {And We have sent you not but as mercy for the 'Alamin.}[Al-Anbiya: 107]. Mercy for all the 'Alamin (mankind, jinn and all that exists), old and young, and even the stones are included! The Messenger(PBUH) is a mercy that is seeping in everything.

52. Allah Almighty's saying: {Perhaps, you, would kill yourself in grief, over their footsteps, because they believe not in this narration.} [Al-Kahf: 6]. This is rank is the rank of the people of grief in the beginning of their affair, and not the rank of the people of perfection, it is a legislative and not an executive rank, I did not say so! But the Messenger(PBUH) when he said it is a legislative rank, did not say it is an executive rank.

53. Our master Yusuf (Joseph) and Zulaykhah(Zuleika):

Our master Joseph is a prophet and a messenger and no one denied his being a messenger, and the scholars without exception are saying: The prophet is infallible and the divinely knowledgeable is preserved. The difference between the infallible and the preserved is: the preserved has a tendency to fall, but Al-Haqq preserves him, but the messenger has absolutely no tendency to fall, and does not know what is opposite! Why? Because he has been created good, and his clay is good, and he remains good, his name is infallible. Every prophet loves the truth and hates falsehood wherever he finds it, Allah said: {**Surely, he was one of Our chosen slaves.**} [Yusuf: 24]. It is not Al-Mukhlisin (the chosen)! It is Al-Mukhalas: the one who has been extracted by Allah from among the creatures... Al-Mukhalasin are higher than Al-Mukhlisin, because no existence is witnessed for Al-Mukhalas with Allah, the Almighty, and the existence of Al-Mukhlis, is witnessed with Allah. The Almighty said: {**Except your chosen (guided) slaves among them.**} [Al-Hijr: 40].

Our master Yusuf (Joseph)(**PBUH**) was one of the beloved! Our master Ya'qub (Jacob) has not been tried in the same way our master Yusuf has been tried! The most painful trial from which our master Ya'qub suffered, was the loss of our master Yusuf, but our

master Yusuf has suffered from the affliction of the well first, then the prison, and up to this day he...

...has not been able to get rid of people accusations {**And indeed she did desire him, and he would have inclined to her desire.**} [Yusuf: 24]. This verse shall remain until the Day of Judgement, Our master Ya'qub has an excuse! He was not honoring his son Yusuf because his mother was the new wife or she is more beautiful than the others! No..No.. but the matter was that when our master Ya'qub looks to our master Yusuf, he sees the

complete and perfect self-unveiling of Al-Haqq on him, and when he sees his brothers, nothing comes to him except the complete and perfect self-unveiling, only Yusuf, why? Because Yusuf was beloved and a prominent character, with a very high rank with Allah, our master Ya'qub loves Yusuf not because he is his son! The prophets are not treacherous, if the prophets are not the people of justice, who will be? When Yusuf has been lost, he cried until his eyes became white, he did not cry for Yusuf! He cries for the status which he has lost, due to the loss of Yusuf, It is right for him to cry! And I cry for his crying! The evidence for this is that when they brought his garment, his eyesight returned to him.... Understand the Qur'an, the prophets are most high and complete, the prophets are always in the divine witness... the brothers of Yusuf did not understand this! They understood that their father loves the sons of the new wife Yusuf and his brother Benjamin, No... Our master Ya'qub(PBUH) is a messenger, and the messenger is infallible, and the infallible is perfect, who cannot commit anything in violation of humanity, not even an atom.

O expounders, are you not faithful? They say yes, what is revealed to you by your faith? Doesn't it say to you: that the prophets are infallible? They say: Yes! Then how could you say "he would have inclined to her desire"? The divinely knowledgeable cannot do this! How the prophet could? He is all perfection, purity and manners? How could you say this? Haven't you got any light? Haven't you got any piety? Haven't you any truth?!

They contradicted their creed! The one who speaks about our master Yusuf and our mistress Zuleika is ignorant!

Even the Arabic linguistic terms did not give this meaning at all, because “hamma” (becomes inclined to) did not occur except with beating and violence, not by slipping and lowness! Our mistress Zuleika was one of the most prominent characters of her time, more prominent than the character of her husband! Her husband Al-Aziz was at her orders! He cannot disagree with her, because she was a woman of character, knowledge and wealth, and she had everything. She was ruling over all ministers’ wives. She was not satisfied by her husband, so when she saw our master Yusuf(PBUH), she was attracted to him, she was not, Allah forbid, asking for adultery. She summoned him, not for adultery, No, I swear to Allah! Because the one with character did not know slipping, and when the Messenger(PBUH) was asked by the free women: Does a free woman commit adultery O Messenger of Allah?⁽¹⁾ And if it was true that she was seeking adultery, how could our master Yusuf(PBUH) marry her? It is not reasonable that she asks for adultery and then he marries her, it is not reasonable at all ! She was in love with our master Yusuf ! she saw the light of prophethood⁽²⁾ and she did not know prophethood, she saw the tenderness, she saw the perfection, this is what attracted her heart, and defeated her against her will !

She wanted him to sit down and talk to her, and to shut the doors so that she can ask him, because she is his mistress and he is her servant, don’t you ever mistrust our mistress Zuleika, don’t. Zuleika does not know adultery, she wanted him, despite the fact that she is a disbeliever and did not understand Al-Halal (permitted) and Al-Haram (not permitted) ! and our master Yusuf cannot do this, because he believes that this is unjust, and hence not permitted ! A man should not sit with a woman, except for

⁽¹⁾ Majma’ Az-Zawa’id: (6/38).

⁽²⁾ He said (MABPWH) commenting: Our mistress Zuleika saw but did not know, and our mistress Khadijah saw and knew.

a limited period of time, like the time the physician spends with his female patient, he said to her {Certainly the Zalimun (polytheists and wrong-doers) will not be successful} [Al-An'am: 135]. I cannot do that, my father is Ya'qub ibn Is-haq ibn Ibrahim, a messenger and a son of a messenger... this act cannot be done and is incorrect.

How could you ask me to sit alone with you in a house? This is a thing I don't own, this belongs to the Lord of the Worlds, and she does not know the Halal and Haram, and he is a man of character, regardless of the Halal and Haram, and the man of character never touches a woman. The Messenger (PBUH) has never touched a woman not even during the pledge of allegiance, he, peace be upon him, explains to them by talking, until our master Yusuf (PBUH) made her weary not once or twice, but more... and when she became weary, she said to him: you are my servant, when I order you why do you refuse to obey? You made me lose my superiority ! and she raised her hand to hit him ! She intended to use violence against him, because she was asking him and he is disobeying. He raised his hand to respond in a similar way and hit her, because he is noble and does not commit violations, and he is a distinguished figure⁽¹⁾ {Men are the protectors and maintainers of women} [An-Nisa': 34]. Even if she was his mistress. {Had he not seen the evidence of his Lord} [Yusuf: 24]. Understand the evidence, Allah said to our master Yusuf: What are you doing, Yusuf? He said O my Lord, a woman wants to hit me and I am a man !

He said to him: No... Yusuf! This is love for you, and she has her excuse, she has absolutely no mind! Love and mind cannot combine, she wants

⁽¹⁾ He (MABPWH) said commenting: There are some good people when someone hit them on the right cheek they give him the left cheek ! No the Muslim is above that, no one can ever come near him {Touch me not} [Taha: 97].

you and she is asking you a reasonable request ! But the truth is with you, because you are rightful !

He said to Him: O Lord, what should I do, then?

He said to him: Escape ! You have no other way but to escape from her face {So they raced with one another to the door} [Yusuf: 25]. He escaped... he ran away as the Almighty told him! She reached him but Allah protected him from her, and because he was running fast and she was pulling hard, the shirt tore in her hand ! Then Al-Aziz opened...

... the door, and when he entered he saw them in this state !Al-Aziz already knew, but he believes in our master Yusuf (PBUH), in his truthfulness, sincerity and integrity, and he believes in his wife Zuleika, in her sincerity, integrity and chastity (she said what is the recompense for him who intended an evil design against your wife, except that he be put in prison or a painful torment?!) {It was she that sought to seduce me} [Yusuf: 26]. They raced with one another to the door, she is the one who is asking me {O Yusuf ! Turn away from this !} [Yusuf: 29]. Please cover up this matter, and don't expose us, and don't narrate before people, I am the Aziz, The Aziz of Egypt, and this is my wife {O Yusuf ! Turn away from this !} Then he turned toward her and said: {Ask forgiveness for your sin. Verily, you were of the sinful} [Yusuf: 29].

And those women who cut their hands she brought them to make them understand who is the man she loves ! They came for five minutes... and she gave each one of them a knife and an apple to peel: {and she said (to Yusuf): "come out before them"} [Yusuf: 31]. And when he came out before them {and cut their hands} they have absolutely no mind remaining {How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel} [Yusuf: 31]. No man is this.. No man is

this... No man is this ! look: They did not notice his formal beauty, but they notice his divine beauty, No No !{ They said: “How perfect is Allah (or Allah forbid)! No man is this! This is none other than a noble angel} There they all agreed with her, and he has been with her for years, and she did not cut her hand or do anything, all this and she is the one who gives orders, therefore she has power, she has character.

Our mistress Zuleika, at the end of her life, when she became old and blind, and spent her money (she was very rich), said to them: take me to wherever Yusuf is! Our master Yusuf said to her :Oe Zuleika how are you? She said to him: I am what I am ! He said to her: Will you marry me? She said to him: No! Where am I, compared to you? He said: Al-Hqqq, the Almighty, ordered me! She said: Execute the order of your Lord !

Someone said to me: you are a lawyer for Yusuf, this is ok, we have no objection! But are you a lawyer for Zuleika too? I said: Yes ! why? Because she became the wife of our master Yusuf (PBUH), I don't accept that anyone talk about her in a mean way, I definitely don't accept that. If she has asked him to commit adultery with her, Allah forbid that our master Yusuf shall marry one who was asking for adultery, No.. rather she was asking him for himself, not for his formal beauty, but for the beauty of his character, which captures the heart! When we are studying biographies, what was attracting us to the Messenger (PBUH)? Not his formal beauty, rather it is his self-beauty, I said to them: The Messenger (PBUH) captured my heart, no one captured my heart in life except the Messenger (PBUH) not because of his perfection, or his courage, or his generosity... No! he did not pretend about this, courage is normal and generosity is normal.

54. Our master Musa's (Moses) Stick:

He (MABPWH) said: The expounders say: the snake of Musa swallowed the ropes and the sticks which had been thrown by the magicians, what did the magicians do? They made people imagine that the ropes and the sticks are moving ! They (i.e. the expounders) said: The stick of our master Musa came and swallowed the ropes and the sticks, we said: this is a lie! This could not be, it is not sensible that the stick of our master Musa swallows the ropes and the sticks! And this is not its function, the ropes have been made by the rope maker and the sticks have been made by the carpenter, They have no power to swallow them the true does not swallow a true! Rather, it swallows the magic which became now in the ropes and the sticks {It swallowed up straight away all the falsehood which they showed}⁽¹⁾ [Al-A'raf: 117]. The falsehood is magic {That which they have made is only a magician trick} [Taha: 69]. The stick of our master Musa is truth, it swallowed the falsehood and magic, so what remained were only ropes and sticks scattered on the ground.

Why did the magicians become believers? Because our master Musa `was afraid¹, and hence, they understood that he is not a magician, because if he was a magician he would not have become afraid of his stick, so they understood that he is not a magician and they all submitted to him. As for the expounders, they are saying it swallowed the ropes and sticks with its mouth! We said: this is a lie, which is unacceptable, and that it has swallowed the falsehood which is the magic {That which they have made is only a magician trick} [Taha: 69]. They did not make the ropes, they

⁽¹⁾He said (MABPWH) commenting: He was afraid that he will lose the battle and a lot of people will become disbelievers.

did not make the sticks, what did they make then? They made magic{They bewitched the eyes of the people} [Al-A'raf: 116]⁽¹⁾.

His Comprehension of the Prophetic Tradition

1. The Messenger of Allah, **PBUH**, said," Paradise is under the mothers' feet"⁽²⁾. He, **Allah be pleased with him**, said," and Hell is also under the mothers' feet if they commit violations. If they act contrary to the Qura'n and Sunna, we must reject them and not obey them in such."

2.The Messenger of Allah, **PBUH**, said," Paradise yearns after Salman, 'Ammar ibn Yasir⁽³⁾, Bilal and A'Ii ibn Abu Talib." He, **Allah be pleased with him**, said," Who are those Paradise craves after? Prior to anyone Salman: The person who purified and purged his soul { **But only he (will prosper)that brings to Allah a sound heart;**} (Sura Ash-Shu'araa: 89); then comes 'Al-I'mar': meaning the good deeds. After the sound heart and good deed, (Bilal) is produced, and he is the taste. He, **PBUH**, said," Whosoever is satisfied with Allah as the Lord, Islam as the religion and our master Mohammed, **PBUH**, as the Prophet and Messenger, will taste the flavor of faith"⁽⁴⁾, and if he achieves the three, he will quest none but Allah, no Paradises or otherwise! Our Lady Rab'a Al-'Adawia, **may Allah be pleased with, and gratify, her**, said, 'I have not worshipped you fearing your Hell, or aspiring for your Paradise, but Thou art worthy of servitude to God.'. The Messenger of Allah, **PBUH**, said," **The Creation hearts are between two fingers of the All Compassionate, and turns them over** as He desires"⁽⁵⁾. He, **Allah be pleased with him**, said," meaning

⁽¹⁾ If we follow the Qur'anic verses about this subject we shall find that the only correct and straight meaning is the one mentioned by Sayyid An-Nabahan(**MABPWH**).

⁽²⁾ Musnad Al-Shihab (1/102), No.: (119). Also refer to: Kasf Al-Khafa (1/401)

⁽³⁾ Musnad Abu Ya'la (5/165).

⁽⁴⁾ Sahih ibn Hibban (4/592), No.: (1694).

⁽⁵⁾ Sahih Muslim: (4/2045), No.: (2654).

from a mercy to a mercy, but what heart? The heart of the good, pious, pure one whose mind is devoid of sins."

4. The Messenger of Allah, **PBUH**, said, " **Whosoever is favored by Allah, He makes him an authority in the Faith**"⁽¹⁾. He, **Allah be pleased with him**, said, " Most of our standing about jurisprudence (fiqh) in religion is focused on the branches. No! This is wrong. The fiqh is comprehension."

5. The Messenger of Allah, **PBUH**, said, " **I was triumphed with terror from a one month distance**"⁽²⁾. He, **Allah be pleased with him**, said, " If man truly fears Allah, and acts as Allah commands him, he must be feared by the old and young, even kings will fear him! And he does not fear, save Almighty Allah, but such a man never commits a violation," No one shall fear save his sin"⁽³⁾.

6. The Messenger of Allah, **PBUH**, said, " **The master of people is their servant**"⁽⁴⁾. He, **Allah be pleased with him**, said, " the master serves his being a master. If I want to be a master, and this is a poor man and I leave him. And that is hungry or sick and I do not heed him! Of whom can I be master? Master of the air? No! I do preserve my being master: I feed the hungry, give water to the thirsty and treat and give charity to the sick, each as per his need. This is the master. He should not consider himself a master, but a servant, as the Messenger, **PBUH**, said, " **The master of people is their servant.**" People sleep and he does not! He thinks of x,y and z where have they gone? He himself looks for them in their houses, and gives them charity. Such is the master."

⁽¹⁾Sahih Muslim (2/718), No.:(1037).

⁽²⁾ Sahih AlBukhari (1/128), No.: (328)

⁽³⁾ A quote of our master Ali ibn Abu Talib, may Allah honor his face. Also refer to: Kanz Al-'Ommal(16/226)

⁽⁴⁾Feidh Al—Qadeer: (4/122)

7. The Messenger of Allah, **PBUH**, said," Allah Hath been since pre-eternity, and nothing with Him"⁽¹⁾ ; and now He is as He hath ever been. Such is included in our master Al-Juneid's Hadith,' And now He is as He Hath ever been' The True Almighty Allah, for being the ever—existing Innovator. There has never been a day wherein Allah hath not been present.'

8. The Messenger of Allah, **PBUH**, says," I am, without vanity, the master of Adam's offspring"⁽²⁾. That is to say: I do not say it out of pride, but for complying with a command. Allah hath commanded me to say so.

9. The Messenger of Allah, **PBUH**, said," If a day dawns on me without acquiring more knowledge approximating me to Allah, the sun-rise of such a day shall be unblessed to me."⁽³⁾. Is this, here, a rhetoric, or indicative sentence? It is better to be indicative than rhetoric, and if I disagree with the entire world! I say it is indicative, meaning if a day dawned on a man without enhancing his knowledge in a manner to approximate him to Allah, he will not consider such a day as a blessed one. No, not ' shall be unblessed.' By Allah! The Messenger, **PBUH**, does not speak as such, but it is indicative.

10. Anas, **Allah be pleased with him**, said," I served the Prophet, **PBUH**, for ten years, and he never said,' Fie on you!' And if I made something, he never asked why I did so"⁽⁴⁾.. No! This is neither a praise to our master Anas, nor a praise to our master Mohammed, for he was the decent polite instructor and legislator, for whom it was impossible to ever overlook a violation. All the people of perfection are as such. Yes, the first is correct, whereas the others: his slave, wife, sister and mother: would he overlook

⁽¹⁾ Refer to: Kashf Al—Khafaa (2/131)

⁽²⁾ Sahih Muslim (4/1782), No.: (2278)

⁽³⁾ Al-Mu'jam AlAwsat, Al-Tabarani, (6/376), No. (6636).

⁽⁴⁾ Sahih Muslim (4/1804), No. (2309).

it if they committed a violation? Could he overlook any of the permissible acts? By Allah! That is correct, for he had an un-rude self and personality. Almighty Allah says {Wert thou severe or harsh-hearted, they would have broken away from about thee;} Surat Al-Imran: 159). Our master Anas is not an ordinary servant. He was a disciple of the Messenger, **PBUH**, and what a disciple, understand that! And the wives of the Messenger, **PBUH**, were not like other women: i.e., women wearing short dresses, with make-up, and lip—stick! The Messenger's, **PBUH**, never committed a violation to Shari'a. Therefore, his perfect morals were depicted with them. Would he overlook it if he entered and found one of them in a short dress, or with make-up? Nay, Nay! The Messenger, **PBUH**, was not as such. He, **PBUH**, was absolutely not a betrayer. Our master Anas was a disciple and what disciple! He was a disciple with the Messenger, **PBUH**. Do not think that he was an ordinary servant. He was a disciple for he had not committed a violation. And the truth-full disciple enters his sheikh's heart, and takes whatever there is in his heart.

11. The Messenger of Allah, **PBUH**, said," Beware of Allah and generalize your requests"⁽¹⁾. My sons, if you ask from Allah, do not ask for a particular thing, for it may harm you! There may be harm in it. If you ask: ' O our Lord, we ask for pardon and good health from Thee,' He will give you more than what you desire. He will give you divine preservation, protection and content."

12. The messenger of Allah, **PBUH**, said," Allah loves to execute His licenses, as He loves to execute His resolutions"⁽²⁾. "This is for the weak. I would not execute the licenses unless I was unable, and this is another

⁽¹⁾ Al-Mustadrak ala AlSahihein: (4/361), No.: (556).

⁽²⁾ Sahih ibn Hibban: (2/69), No.: (354)

topic. It became a resolution and not a license for me! People seek for the licenses, and those are liars! The True gave me strength and commanded me. Sometimes I travel and never shorten prayers. Why should I? I neither shorten prayers, nor break the fasting while riding a car, or on board a plane. However, if there is hardship in travelling, I break the fasting and shorten prayers sometimes. We do not seek the license, and you must be as such. I never sought licenses. I always act as per the resolutions. And now I never act except as per the resolutions, because Allah has given me strength. Many people seek the licenses, and I told them that licenses existed for the weak, not the strong! If I were going to Al-Sham, why would I break the fasting while I was riding a car, or on board a plane. It is permissible to break the fasting, but why should I do so? If there is a necessity, I will shorten prayer, and perform two prayers together. The license exists for the weak, and not for the strong.

13. The Messenger of Allah, **PBUH**, said," Allah hath ninety nine attributes, a hundred minus one, and whoever enumerates them, shall enter paradise"⁽¹⁾. Whoever enumerates them, not learn by heart; i.e., whoever implements, conforms and realizes with such attributes. Hence, he becomes the truth of the names of Beauty, testifies that he is the servant of Allah, who has conformed and realized, thus becoming the truth of the names of Beauty and entered the Essence Paradise, for there are two of such {**But for such as fear the time when they will stand before (the Judgment Seat of) their Lord, there will be two gardens-**} (Surat Ar-Rahman: 46), the essence Paradise and the Covetousness Paradise, and the Essence Paradise is higher.

⁽¹⁾ Sahih AlBukhari: (2/981), No.: (2585).

14. The Messenger of Allah, **PBUH**, said," Poverty is almost unfaithfulness"⁽¹⁾. The poverty that almost became unfaithfulness is the material poverty, coupled with the poverty of heart. Whereas the material poverty coupled with the wealth of heart, the owner thereof is of the wealthy, because he is wealthy with Allah. Hence, the Messenger, **PBUH**, and the grand Companions were of those who have no money, whereas they were the world's wealthiest with their hearts.

15. The Messenger of Allah, **PBUH**, said," Each verse of the Book of Allah has an exterior and an interior, as well as a limit and a start"⁽²⁾. For example, Almighty Allah saying: {men who have been true to their covenant with Allah} (Surat Al-Ahzab: 23). Those are the men of Exterior.

{By men whom neither trade nor sale can divert from the Remembrance of Allah} (Surat An-Nur: 37). Those are the men of Interior.

{And proclaim pilgrimage among men: they will come to thee on foot} (Surat Al-Hajj: 27) Men of the Limit.

{and on the heights will be men who would know everyone by his marks} (Surat Al-A'raf: 46) Men of the Start.

If you say the above to the Exterior scholar, he will ask you:' From where have come with this? They are not informed except with what they see!

16. The Messenger of Allah, **PBUH**, said," A person will be with whom he loves"⁽³⁾ The following people. And the Messenger of Allah,

⁽¹⁾ Musnad Al-Shihab (1/342), No.: (586)

⁽²⁾ Sahih In Habbani with the wording: (The Qura'n was revealed in seven letters, each verse thereof has an exterior and an interior) (1/276, No.: (75).

⁽³⁾ Sahih Muslim: (4/2034), No, (2640)

(PBUH) said," A person will be assembled last with whom he loves"⁽¹⁾, people of love solely.

17. The Messenger of Allah, **PBUH**, said," Each baby is born with the primordial nature, and his parents either make him a Jew, or a Christian, or a Magian"⁽²⁾. Each baby is born with the primordial nature of the Oneness of Allah, whereas what is commanded is the word of Oneness of Allah, and Oneness with Him. Each baby, whether A Muslim or an unfaithful, is born with primordial nature. Violations intercept between the human-being and his nature.

18. The Messenger of Allah, **PBUH**, said," I know the knowledge of the ancestors and the contemporaries"⁽³⁾. Why? Because he is all light, and one of his names is 'light'. The Messenger of Allah, **PBUH**, had no shadow if he walked. He used to see forwards and backwards.

19. The Messenger of Allah, **PBUH**, said," O Jabir! The light of your Prophet has been the first of Allah's Creation." Every atom in the Existence originates from the Prophet, **PBUH**.

20. The Messenger of Allah, **PBUH**, said," I was given her love"⁽⁴⁾. That is to say: Khadijah: the love of the truthful sheikh for his disciple.

21. Almighty Allah says in the holy Hadith," Whoever shows enmity to a friend of mine, I will declare war against him"⁽⁵⁾. Whoever shows enmity to a friend of Allah, knowing his capacity as such, he will be unfaithful! whereas who, unknowingly, shows enmity to him, Allah will declare war against him. Why? Where is the light of faith? How did he not know that he was a friend of Allah?"

⁽¹⁾ Sahih Muslim (4/2032), No.: (2639)

⁽²⁾ Sahih AlBukhari: (1/465, No. (1319)

⁽³⁾ Sunan Al-Tirmithi 3234 (5/367) with an almost close wording.

⁽⁴⁾ Sahihj Muslim (4/1888), No.: (2435).

⁽⁵⁾ Sahih Al-Bukhari: (5/2384), No.: (6137)

22. The Messenger of Allah, **PBUH**, said, " Take the will for the deed, and each person has what he intends"¹. The Hadith is about two levels: the deed level and the intention without deed level; ' Take the will for the deed' if there is deed; 'and each person has what he intends' if there is no deed. The deed is for Him, and the intention is for you. The Messenger of Allah, **PBUH**, said, " Take the will for the deed; each person has what he intends." Who intends in good faith? The one with a pure heart does."

23. The Messenger of Allah, **PBUH**, said, " Almighty Allah has created Adam in His image"⁽¹⁾ . And in another report: ' In the image of the All Compassionate', i.e., He has given Adam, **PBUH**, the seven attributes, which are the meanings attributes: aptitude, normative will, knowledge, life, audition, vision and interlocution. However, the Attributes of Allah are ancient and pre-eternal, whereas the attributes of Adam and his offspring are ephemeral, new and susceptible to non-existence.

24. The Hadith: "Guard against whom you are benevolent to"⁽²⁾. That is: if he is mean. People say that this Hadith's chain of references is weak. I say that the meaning is correct; and it is almost like a Qura'nic verse! But people do not understand. The meaning of the Hadith: ' Give and guard against', for if you are generous to the generous person, you own him; whereas if you are generous to the mean person, he rebels. Your intention may be depicted upon giving, and he is instigated against you. If you have given him for the sake of Allah, do not fear the up-coming ordeal, for you have given him for the sake of Allah, and not for a selfish purpose. However, if you have given him for a selfish purpose, your 'self'

⁽¹⁾ Sahih Al-Bukhari: (1/3), o.: (1).

⁽²⁾ Kasf Alkhafaa (1/ 43).

will, upon seeing his repulsion or hearing abuse, speak out and say, 'I have given you, and you repay me with abuse? This is not fair!

25. The Messenger of Allah, **PBUH**, said," The best of you in the pre-Islamic era are the best of you in Islam if they comprehend jurisprudence"⁽¹⁾. He, **May Allah be pleased with him**, said," Is jurisprudence comprehended save by the best?"

26. The Messenger of Allah, **PBUH**, said," Hell says to the believer on the Resurrection Day," O believer! Cross for your light extinguishes my flames"⁽²⁾. When the believer crosses the straight road, he strolls so as to extinguish its flames with his light and mercy! And Hell says to him,' Cross O' believer, for your light extinguishes my flames⁽³⁾' He continues strolling unheeding of the complaints thereof, but, rather, is overwhelmed with mercy. As long as the believer has a greater standing with Allah, his mercy will be more extensive.

⁽¹⁾ 27 Sahih Al-Bukhari: No. (3194), (3/1235)

⁽²⁾ Al-Mu'jam Al-kabeer, Al-Tabarani (22/258), No.: (668).

⁽³⁾ Al-Mu'jam Al-Kabeer, Al-Tabarani, (22/258), No.: (667).

Chapter Tow:

Islam, the Sufi and Sufism

Such as:

- ◆ **First: Islam and its ranks**
- ◆ **Second: Sufis are the people of Allah**
- ◆ **Third: The State of the People of Allah**
- ◆ **Fourth: The Gnostic of Almighty Allah**

Islam and its ranks

He, Allah be pleased with him, said," Islam is a divine light gathering all the perfections. The entire Islam is honor, dominance and perfections. The brain does not embrace Islam and weakness. Islam is the semblance of Faith, otherwise it would be the hypocrites' Islam {The desert Arabs say," We believe." Say," Ye have no faith; but ye (only) say,' We have submitted our wills to Allah' for not yet has Faith entered your hearts} (Surat Al-Hujurat: 14). The religion of Islam is not carried save by {men who have been true to their covenant with Allah} (Sura Al-Ahzab: 23). Faith is akin to the personality. Islam is belief. Deeds are propelled by Faith, and Islam is not correct prior to such, but is, rather, a hypocrite, with variance between both the reports of Al-Bukhari and Muslim.

He, Allah be pleased with him, said," Islam, Faith and Benevolence: in the order of our master Muslim⁽¹⁾. Faith, Islam and Benevolence: in the order of our master Al-Bukhari⁽²⁾. And our master Al-Bukhari is right!

Benevolence is to worship Allah as if you see Him. If you do not see Him, He sees you. This is a station for the non-perfect but, rather, for the public, whereas the station of individuals: if you do not see Him⁽³⁾.

If you want to know the correct Islam, sit with the people of certitude.

⁽¹⁾ Abu Hureira, Allah be pleased with him, reported: the Messenger of Allah, PBUH, said," Ask me." They feared asking him, and a man came, sat at his knees and asked,' O Messenger of Allah, what is Islam?, until he asked, what is faith?, until he asked: what is benevolence, Messenger of Allah..etc the Hadith. Sahih Muslim, No.(9) (1/39).

⁽²⁾ Abu Hureira, Allah be pleased with him, reported: ' The Prophet, PBUH, came out to the people one day and Gibrael came to him and asked:' What is Faith?.. until he asked,' what is Islam?..until he asked,' what is benevolence?..etc the Hadith. Sahih Al-Bukhari: No. (4499) (4/1793).

⁽³⁾ 'If you do not' i.e., if you neither have a will other than that of Almighty Allah, nor an existence with Him, the Glorified and Sublime.

Religion is founded on three pillars: Faith, Islam and Benevolence. Most people do not know benevolence! It is a station of vision, the lowest degree thereof is to worship Allah as if you see Him;

If you do not see Him, He sees you; and in another report: 'if you do not exist, you see Him.' This is the origin, for there is no existence with the Glorified and Almighty Allah. There is none in the existence, save the One obligatory to exist.

Faith is not Islam, for the latter is the apparent deed, whereas Faith is a station of man's heart, which is belief.

Faith is to believe, naturally not by acts, in Allah, His Angles, Books, Messengers, Hereafter and that Fate is from Allah, whether good or evil.

Hence, Faith is a station of the heart.

Islam is to have morals similar to those of the Messenger of Allah, **PBUH**, then you believe that Allah hath commanded you to do so, and not of your own volition **{Say: " All things are from Allah,"}** (Surat An-Nisaa: 78)

The Glorified and Sublime True hath never entrusted others than Him, to run matters: neither Gibrael, nor Micheal, or Israfil and nor to a Prophet, or Messenger. They are all servants, whom He has given a divine law, of which the Glorified and Sublime True has said: **{ This day have I perfected your religion for you, completed my favor upon you, and have chosen for you Islam as your religion. }** (Surat Al-Mai'da: 3). This remaining law, do not guess, i.e., do not think, that it has decreased. Islam has never decreased an atom from its summit! Nay, by Allah! It is you who have decreased! Islam has its own carriers **{ Among the Believers are men who have been true to their covenant with Allah }** (Surat Al-Mai'da: 3)

We have not prevailed over the Existence, save with Faith! And Allah has not cherished us save with Faith.

The religion of Islam is a religion of perfection, which attracts the heart. It has attracted my heart.

Whosoever in the station of benevolence never thinks of spite and hatred.

Islam does not like the status of the currently existing Muslims! And does not recognize them in the Resurrection Day, but disavows them to Allah, for they have thrown it behind their backs.

Religious knowledge, as well, does not like the existing scholars in their capacity as such, disavows them to Allah and does not recognize them, for they are pre-occupied with academic degrees, positions, flattering and fearing the rulers, instead of fearing Allah and working according to their knowledge, which is dedication to guide people after dedication to guide themselves and kinsfolk. Religious scholars in our times have become an argument against, as well a shame to, the religious knowledge. They commit sins; their sons and kinsfolk are like all people, but more deviating from the religion. No trace of virtue is seen on them, or in their houses: Allah doth not look at your images⁽¹⁾.

Islam is not carried save by a man of personality, because the Holy Qura'n was not carried, at that time, save by our master Mohammed, **PBUH**. You know that people are dependants of Allah, and the branch is from such, even if it deviates. You must act mercifully towards the creatures and supplicate for your enemy. In order to be an instructor, be polite. Act benevolently in order to be benevolent. Both the 'blessing' and the 'intense resentment' have the same intonation in Arabic. If Allah bestows on you wealth and prestige, or otherwise and exploited such in

⁽¹⁾ Reported by Muslim (4/1986), No.: (2564).

the sins, it is an intense resentment, and vice versa. Even the ground on which you step, do not depart from it unless you pray, or remember Allah thereon. If you serve yourself, you will be graceful to yourself.

Sufis are the people of Allah

He, Allah be pleased with him, said," Islam is founded on three truths: Islam, Faith and Benevolence, The Sufis have not added anything to the religion, except that they applied the three ranks thereof, for they are absolutely in the Benevolence rank. Their world is the world of Benevolence. And they are the people of purity, whom Allah has chosen for Himself.

The Soufi does not act, except for Almighty Allah, and testifies that the actor is Allah. He does not attribute anything to himself, but says {Such is the Bounty of Allah, which He bestows on whom He will} (Surat Al-Jumu'a: 4) and indicates Almighty Allah with the perfection granted to him by Allah.

The rank of the Soufis, the people of cream, the divine elite, is the rank of vision, who visualize Allah, the Messenger, PBUH, angels and the Hereafter with the eyes of the heart.

The Soufis are the people of purity, who Allah has chosen from His Creation for the Creator, and all the Creation.

The Soufi is the Mohammedan heir from all aspects. He is the one who adopts the morals of the Messenger of Allah, PBUH, and the rank of such is Benevolence. He does not commit a violation, and never acts contrary to the former. When people criticize Sufism, they are excused! They

think that the Sufis are those lazy pretending ones. Nay, for a lazy, miserly, coward and mean Sufi has never been in the existence⁽¹⁾.

⁽¹⁾ Sufi imposters are dull ignorant and intruders to Sufism. They are not well-established in conduct, and have no rank among the friends of Allah. Whoever thinks well of the beginning that they are people of knowledge and verification. When their reality is clarified, as well as vain show and falsehood become apparent, he discovers that they are like a mirage, with no concerns save filling their bellies and satisfying their desires. They devise with magic, conjuring, using devils and mixing with women. They established sheikhdoms over their followers, and made their disciples absolutely submissive and blindly obedient. Also, beliefs with which they scare whoever opposes them with estrangement and slander. They bestow ranks and levels to all male and female obedient. There is enmity between them and the Shari'a scholars, for their being far from tradition, like the distance between the earth and the sky. They speak about truths they have never tasted, or knew their meaning. They focus most of their concern on fake visions and various miraculous customs. They are far apart from the friends of Allah rank and knowledge. If a lover of the people of Allah associates with them, he will weep in sorrow. If a hater examines them, he will unfairly criticize soufis, and the Soufis are innocent from them. They are like Pharaohs in their claims, and highway robbers in their veils, and they are more dangerous to the people of Allah than enemies. The imposter negates all others to prove himself, and gathers disciples around him to lead them. He is so dissimilar to the honest, fair guides, who are rightful and gather disciples to acquaint them with Almighty Allah, with word, act, status and morals. Some of them have inherited such from his father, or grandfather! He is not worthy of such, and the disciples are fanatic to him even if he is dissolute, or libertine, with the pretext of respecting the creed or the chain of command. If you ask one of them, "What are the foundations of your creed?" He will not respond, save with some miracles and visions! The imposter may have an association with the Jinniel. When you sometimes enter a small mosque, which you think it is for the remembrance session. If you halt and verified, you would find it for arrogance, or making magic charms and conjuring, But the rope of those is short, and the imposter is exposed {But Allah was to bring forth what ye did hide} (Surat Al—Baqara: 72). The writer.

The Sufi is the one who abstains from the mundane affairs, with no sign of laziness.

Our master Mohammed, **PBUH**, is the Sheikh of Sufis. People of the bench exist were the true Sufis, the truly honest, the generous, the courageous..etc.

The Qura'nic verse of the benevolence rank sufis is {**And turn off evil with good**} (Surat Al_Ra'd: 22), whereas your Qura'nic verse is {**The recompense for an injury is an injury equal thereto (in degree)**] (Surat Ash-Shura: 40).

The Sufi is the inheritor of the Chosen, **PBUH**. The Sufi neither love the mundane world, nor the Hereafter. He does not love save the Sublime Protector, but he works. He has commanded him to work in the world, and He has commanded him to work for the Hereafter. He works as he has been commanded. A lazy Sufi has never existed. A smoking Sufi has never existed. A Sufi who avenges for himself never existed. By Allah! They have neither known, nor understood the Sufis. Someone told me, " 'X' is criticizing the Sufis. Please respond to him." I said to him, " Go and say to him, ' The Sheikh has been told that you are criticizing the Sufis." He said, " I do not criticize Sheikh Al-Nabhani. He is honest on the earth and in the sky. I criticize sheikh 'X'." We said to him, " Go and say to him: purify your tongue from the Sufis. Regarding criticizing the imposters, we do not object!

The true Soufi adopts he morals of the Messenger of Allah, **PBUH**, and does not commit violations! And it is never possible for him to do other than the best. The Sofis are the people of perfection, and they direct us to Allah with their perfections. They direct perfections bestowed upon them by the Sublime Allah, for their hearts are pure and souls purified. They

carry perfection and put it on its place. When seen by people, they are attracted to them; they embrace Islam whether they like it or not. One of my brothers, who is a great scholar, came to me two years ago and said to me, 'When I put my feet on the Kiltawia stairs, I found a world of purity.' I said to him, 'You are right, brother. Kiltawia is purity; and it is really one of the divine presence spots. This is the reason. You only want its people and its owners. Many people visit the Messenger of Allah, **PBUH**, and the Ka'ba, and do not give such their dues. The issue is not in the image. Do not back-bite anyone. Do not vilify anyone. Do not avenge from anyone, Do not criticize anyone, and do not lie. This is marvelous! This is the religion of Islam, the religion brought by our master Mohammed, **PBUH**. It is the self-same religion, and no other religion. Any other one is not the religion of Islam.

The friend of Allah is a believer, steadfast and with an appeased soul. The friends of Allah have not reached Almighty Allah with work, but by being the elite and by decorum!

They are divided into two sections: the spontaneous and those of attributes.

The spontaneous are like sheikh Abdulqadir Al-Gailani, **Allah be pleased with him**, and sheikh Ahmed Al-Rifa'I, **Allah be pleased with him**⁽¹⁾. There is, among the friends of Allah, a smeller who smells scents from a long distance, a hearer who hears speech from a long distance, a visionary who sees even from behind Qaf mountain. There is among them a friend of Allah who never speaks, some speak during the night and stop speaking during the day and vise versa. Among them there is one who if a friend of Allah, or Companion, is mentioned, he sees them passing him.

⁽¹⁾ He, **Allah be pleased with him**, did not give an example of those of attributes.

There is the Gnostic in whom these ranks are joined, but he resorts to the supreme rank, which is servitude. His Exterior is Shari'a, and no trace of illumination is seen on him.

There are, from the friends of Allah, ones particularized by Almighty Allah to serve Him, and ones particularized by Allah to love Him.

The expert Gnostic's exterior is servitude, and his interior is love.

The grand friend of Allah cannot raise his hand from his leg, except with the permission of Allah.

The hearts of the people of Allah are associated with the divine presence, and linked with the Eternal, not the extinguished. They are people of purity, light, verification, desire, love and gratitude. They visualize the divine presence, the Absolute presence and believe in the existence of people, whereas people believe in the existence of divine presence, and visualize themselves!

There is mercy in the interior of the people of Allah, and they are the heirs of the verse: {We sent thee not, but as a Mercy for all creatures.} (Surat Al-Anbiyaa: 107).

And their perfect proof is their adoption of morals, and control of their souls and specific natures.

The people of Allah have a musk perfume, and they always smell good. Their life is also good.

The [people of Allah consider fasting, breaking the fast, performing late night prayers and sleep as one thing. Allah has ordered them to fast, they did so, to break the fast, and they complied. He has commanded them to perform late night prayers and they complied, to sleep and they complied.

The perfect people of Allah do not form sheikhdoms over people, but they become advisors and clarifiers. Almighty Allah says: {But remind: for reminding benefits the believers.} (Surat Az-Zariyat: 55).

The people of Allah inoculate with their sight, images and states whoever has a request or destination.

{Behold! Verily on the friends of Allah there is no fear, nor shall they grieve} (Surat Yunus: 62). They do not fear for their beloved, and they do not grieve for their friends who believe in them, i.e. those who love, and believe in, them.

All people are illusory, save the people of Allah!

The perfect in the Existence is very scanty.

Whoever accompanies the people of Allah becomes pure and graceful.

The friends of Allah are males and females.

The virtuous are preserved with Allah. The people of Allah are distinguished from others with contentment.

The people of Allah envision matters as they are. All the people of Allah are merciful.

It is the habit of the perfect of the people of Allah not to invoke unless requested, or reminded, by someone.

The hearts of the people of Allah are associated with the divine presence, like a carriage linked to the locomotive.

The friends of Allah take from the decorum of the Messenger, **PBUH**.

The friend of Allah is mercy {But Allah will choose for His special Mercy whom He will-} (Surat Al-Baqara: 105).

The Creator will test whoever desires to become a friend of Allah.

The sign of the friend of Allah: if seen, Allah is remembered, and he is strong and does not take in Allah the blame of an admonisher.

There is mercy in the interior of the people of Allah.

The Names of Allah are never tasted, save by the people of Allah.

The perfect does not work for a reward.

The perfect proof of the people of Allah is their adoption of morals, their control of morals and their control of themselves.

With their intention, the people of Allah transform customs into worships.

The people of Allah do not visualize the deed, for Allah has created them and whatever they do, but Almighty Allah has instructed them well.

To the people of Allah, whoever discloses the secret, will be proscribed.

If you are granted the knowledge of the ancients and contemporaries, as well as the worship of ancients and contemporaries, without accompanying the people of Allah, all such will not ever benefit you, but, rather, give you vanity and pride. You regard yourself as an excellent person and better than others.

Whosoever desires the entire goodness, he should gather with the honest people of Allah.

There are categories of the friends of Allah: some of them know themselves, while others do not know that they are friends of Allah. A

category of them are employed, and others are not employed. However, I am, praise to Allah, released of any ties.

To the people of Allah, the old serves the young, not the young is the servant of the old. The young is incapable of serving the old. The old one serves. I have not ever seen a scholar serving a Gnostic, whereas the Gnostic serves the scholar.

All the people of Allah have mercy and servitude. They are the most merciful human-beings to the people.

The sick stomach cannot accept fatty meals. It is the same with the words of the people of Allah: such cannot be borne by the hearts, which are filled with the love of the mundane world, children wives, leadership and positions, for such are replete with self-purposes.

The people of Allah always live good lives {Verily, to him will We give a life that is good and pure} (Surat An-Nahl: 97), for they are closely attached to the Permanent, not the Extinguished. If they are closely attached to their sons, they will die. If they are closely attached to their wives, they will die. If they are closely attached to their money, such is spent and becomes extinct. The people of Allah are joyous with the Permanent, not the Extinguished.

The State of the People of Allah

The number of the true origin is seven, and one of those is named 'Al-Ghawth'. Those exist now, and whoever has a good and pure heart meets with them. They have special meetings. They, and no others, run the Kingdom. There are two under the disposition of Al-Ghawth, whose names are the two Imams (meaning his two ministers. But what is strange about the minister of the right side is that the minister of the left side is higher in rank than the minister of the right side. It is in the contrary to us: the right side is higher than the left side, because if they stood before us, the right faces the left, and the left faces the right. The ministers are two, and four of them are wedges, each holding fast a quarter of the world. Those wedges are higher than the substitutes. The wedges are four, the Imams are two and the Ghawth is solely one. The substitutes are of two divisions: the attributes of one division change, and is to us is the most proven. The other division is composed of employees, people who have jobs. What concerns us is the man whose attributes change {He changes every day}, and the True says to the master of existence {But say, "O my Lord! Increase me in knowledge."} (Surat Ta-Ha: 114), for it is impossible for man to increase in knowledge if he remains as he is. He must be purged, and such is effected by tests. You are scared of such tests an run away!

There is nothing more beautiful and more perfect than tests to the pursuer of the way to Almighty Allah. The substitutes we mean are those whose attributes change, and the pursuer of the way to Allah {For them are glad tidings, in the life of the Present} (Surat Yunus: 64). The glad tidings are from his self, not from others. The glad tidings mean the dream, which

the Muslim sees, or is shown to him. The Muslim sees, i.e., he tastes it with his self.

The substitute must change his morals before he becomes a substitute. This is a must {for Allah will change the evil of such persons into good, and Allah is oft-Forgiving, Most Merciful,} (Surat Al-Furqan: 70.) after which he becomes their master. The substitutes' master ' Al-Ghawth' is an employee, like the President of a Republic.

Anas, Allah be pleased with him, reported that the Prophet, PBUH, said," My nation's substitutes are forty: twenty-two in Al-Sham, and eighteen in Iraq." Here are some reports:' Whenever one dies, Allah substitutes him with another, and if the Resurrection Day comes, they will be caused to die"⁽¹⁾, they are caused to die a short while before the Resurrection Day, in order to be held by the attracted, in order to become chaotic until the Hour is due.

Abdullahi ibn Mas'oud, Allah be pleased, with him, reported that the Messenger of Allah, PBUH, said," Almighty Allah has on the earth three hundreds whose hearts are like Adam's. He has forty whose hearts are like Moses' heart. He has seven whose hearts are like Abraham's heart. He has five whose hearts are like Gabriel's heart. He has three whose hearts are like Michael's heart. He has one whose heart is like Israfeil's heart. If the one dies, Allah substitutes him from the three. If one of the three dies, Allah substitutes him from the five. If one of the five dies, Allah substitutes him from the seven. If one of the seven dies, Allah substitutes him from the forty. If one of the forty dies, Allah substitutes him from the three hundreds. If one of the three hundreds dies, Allah substitutes him from the public. With them Allah repulses ordeals from

⁽¹⁾ Kanz Al'Ommal (12/345), No.: (34610)

this nation."⁽¹⁾. This is a report, and it was reported from Abu Al-Zinad, Allah be pleased with him, that he said," When prophet-hood terminated, and were the earth's wedges, Allah succeeded them with forty men from the nation of Mohammed, who are called the substitutes. When one of them dies, the Glorified and Sublime Allah brings about another one to succeed him, and they are the wedges of the earth. The hearts of thirty of them are similar to Abraham's certitude, and are not better than people due to much prayer, nor with much fasting, or showing good submission, or good temper, but with true temperance, good faith, sound hearts and advice to all Muslims, desiring consent of Allah with patience, goodness, clement heart and humility without humiliation. Know that they do not curse anything, and do not hurt anyone. They neither act condescendingly towards their juniors, nor despise them. They do not envy those above them. They do not fake piety, or feign weakness, or vain. They do not love the mundane world, nor do they love for the sake of the world. They are neither scared today, nor negligent tomorrow⁽²⁾, so as to understand if someone claims that he is a friend of Allah. Know that they neither insult, nor curse anything. They neither hurt, nor despise whoever betrays them. They do not envy those above them. They are the best people in goodness, of lenient temper, of most generous selves. The fast racing horses, or the blowing winds, catch up with them, in whatever between them and their Lord. But their heart climb to the high ceilings (skies), aspiring to the magnanimity of Allah in the precedence to the charities {They are the Party of Allah. Truly it is the party of Allah that will achieve Success.} (Surat Al-Mujadila: 22)

Abu Al-Dardaa, Allah be pleased with him, reported and said, "I was with the Messenger of Allah, PBUH, and he said, 'A man from the people of

⁽¹⁾ Hilyat Al-Awliyaa (1/9), and refer to: Kitab Al-Fardoas in Ma'thour Al-khitab, No: (703) (1/187).

⁽²⁾ Kitab al-Awliyaa, Ibn Abu Ad-Donya, No: (57) (1/27).

Paradise will enter through this door,' and the Messenger of Allah, **PBUH**, stood up for prayers. Abu Al-Dardaa, Allah be pleased with him, said, "I exited from that door, and looked for anyone, to no avail. I re-entered and sat near the Messenger of Allah, **PBUH**, and he said, 'It is not time yet for his arrival, O Abu Al-Dardaa.' Then an Abyssinian man came, wearing a cloak of wool, with dark brown patches and looking to the sky until he reached the Messenger of Allah, **PBUH**, greeted him and asked, "How are you, Hilal?" He said, "I am well, O Messenger of Allah. May Allah make you well. He, **PBUH**, said, "Supplicate for us and ask forgiveness for me, O' Hilal!" He averted his face, and I repeated my request. He turned to the Messenger of Allah, **PBUH**, then said, 'Are you content with him, O Messenger of Allah?' He said, 'Yes.' He said, 'May Allah be pleased with you and forgive you.' Then he exited looking to the sky. Abu Al-Dardaa addressed the Messenger of Allah, "I saw wonders, O Messenger of Allah. He came looking to the sky and never abstains. Then he exited in the same status. The Messenger of Allah, **PBUH**, said, 'What you have said depicts that his heart is linked to the Throne, and he will not remain with you more than three days.' I counted the days. On the third day, and after the Messenger of Allah performed the dawn prayer, he exited from the mosque, and we accompanied him. He went out heading for Al-Mughira house, and met Al-Mughira exiting from his house, and said to him, 'May Allah reward you, Mughira.' He said, 'O Messenger of Allah, No one died in our house this night.' He said, 'yes. Hilal died.' The Messenger of Allah, **PBUH**, looked for him and found him, in a stable at the side of the house, dead in prostration. He ordered his Companions and they carried him. The Messenger of Allah, **PBUH**, took charge of the body himself until he was buried. Then he came to Abu Al-Dardaa and said, 'O Abu Al-Dardaa, he was one of the seven with

whom the earth flourished, and with him you asked for rainfall in prayer, but he was the best of them"⁽¹⁾.

Al-Hassan Al-Basri said, "Had it not been for the Substitutes, the Earth would have been caused to sink all in all. Had it not been for the virtuous, the Earth would have deteriorated. Had it not been for the scholars, people would have become like animals. Had it not been for ruler, people would have eaten each other. Had it not been for fools, the Earth would have been damaged. Had it not been for the wind, everything between the sky and earth would have been decomposed. The wind takes from the salty sea and passed through the earth object so as not to decompose." The substitute must, prior to becoming a substitute, change his morals. It is a must { for Allah will change the evil of such persons into good, and Allah is oft-Forgiving, Most-Merciful.} (Sura Al-Furqan: 70). Al-Ghawth is an employee like the President of a Republic. The Essence individual is not judged by anyone. Our master, Abdulqadir Al-Gailani says:

***I am still feeding on the fields of content,
till I reached a position that cannot be gifted.***

This is servitude. Our master sheikh Abdulqadir Al-Kailani, Allah be pleased with him, reached it at the end of his life, three days prior to his demise, whereas our master Ahmed Al-Rifa'i reached it upon his first step in the course. There is no higher rank than servitude, and it is the rank of the Messenger, PBUH {Glory to (Allah) who did take His Servant for a journey by night} (Surat Al-Israa: 1). And contentment is not the highest rank. It is the habit of Allah that Al-Ghawth and others visit this person, whereas he never visits anyone. They visit him with the body and flesh. The living and the dead visit him.

⁽¹⁾ Refer to: nNaawadir Al-Osoul Fi Ahadith Al-Rasoul: Al-Hakeem Al-Tirmithi (2/97 – 98).

The Gnostic of Almighty Allah

He, Allah be pleased with him, said, "Knowledge of Allah is verification with the servitude veracity.

Divine knowledge is colorless, and the color is for the Gnostic⁽¹⁾, as well as the water and electric power.

There exists no one in the existence who knows his Lord, save with knowing himself. Whoever knows his self, knows his Lord⁽²⁾.

Know that there is love prior to, and after, knowledge. The love prior thereof comes from many supererogatory works, piety, remembrance, worship, love of the Messenger of Allah, PBUH and fidelity. There comes in the Hadith," and my servant perseveres in approximating me with supererogatory works until I love him. If I love him, I will be his ear with which he hears, and his eye with which he sees"⁽³⁾.

This love will make its owner reach knowledge, and is called the first love. And knowledge will make the bearer thereof reach the second love, but it, rather, generates from it, and that is the love of Essence, after which the owner thereof gains the station of servitude. No loving Gnostic exists. And prior to love, it is impossible for the knowledge to exist. Therefore, knowledge is between two loves: the first love and the second love, as we have mentioned. Veracity prepares for the first love. Also, love of the (Murshid) Presbytery makes access to such. And the owner of the first love is at risk. Many of those who had reached such and returned thought they had reached, and they are at risk!

⁽¹⁾ Like the Gnostic of Allah is an Essence, or Attributes, Gnostic, and verifying, or non-verifying.

⁽²⁾ Kashf Al-Khafaa (2/1529)

⁽³⁾ Sahih Al-Bukhari: (5/2348), No.: (6137)

Knowledge is of two divisions: the first knowledge whose owner is called 'Gnostic'; and the second knowledge: expert, whose owner is called 'expert Gnostic.'

Knowledge in this world is perfect knowledge.

It is impossible to know anything save with the divine light.

We have been created for divine knowledge {I have only created Jinns and men to serve Me.} (Surat Az-Zariyat: 56), i.e., to know me, as our master Abdalla ibn Abbbas, Allah be pleased with him, said.

If Allah favors him with the authority, and believes that he is an authority, he survives, and becomes the top in the world! He has succeeded even if his works are few, because the origin of the work he is undertaking says: This is of the immense favors of Allah to me. {Such is the Bounty of Allah which He bestows on whom He will:} (Surat al-Jumu'a: 4), may Allah grant His will, and make me work.

There is no halting in religious science. However, such goes up, for Allah says: {Every day in (new) Splendor doth He (shine)!} (Surat Ar-Rahman: 29).

Piety is the cause of divine knowledge. Almighty Allah says {So fear Allah; for it is Allah that teaches you. And Allah is well acquainted with all things.} (Surat Al-Baqara: 282).

On Resurrection Day, Allah calls out: { Whose will be the Dominion that Day? That for Allah, the One, the Overpowering!} (Sura Gafir: 16). With respect to knowledge, He hears such in each breath!

Gnostics of Allah ever visualize the Qura'n beyond neither time, nor place, or direction.

The Gnostic's advantage is that he is neither judged by time, nor place, or the prior, or pursuant. He always visualizes himself in compulsion. The True calls: {O ye men! It is ye that have need of Allah: but Allah is the One Free of all wants, Worthy of all praise.} (Sura Fatir: 15).

The Gnostic of Allah does not wear out. This is everlasting, and there is no need to wear out, for he has known Almighty Allah. He does not have to wear out in order to be regenerated once more.

The first thing for the Gnostic is that he has purified himself, and he attributes the perfected things to Allah. Happiness is not associated with material, money, attire, food and water. Nay, Nay! There is happiness that is associated with the knowledge between the servant and his Lord. This is a knowledge of taste, not a partial scientific knowledge, and known to none, but who has tasted such. Whoever tastes knows.

Whoever has an authority does not fear; and even if all the skies and earths collapse on him with tests, he does not care. All such have drains. However much rainfall befall him, such will drain. But the ordeal, the utmost ordeal, is that he wants to walk by himself, engages in spiritual struggles and self-hardening; and finally he either becomes insane, or loses his mind, or is deranged! This is, definitely, for certain. Let no one of you work without an authority that is veracious, trustworthy, impartial, honest and strong, who is feared by devils. If the devils do not fear him they will take him, as well as his authority! The people of Allah consider the devil as an insane clown for whom tin cans are beaten! Satan's cunning is weak {feeble indeed is the cunning of Satan.} (Surat An-Nisaa: 76). They visualize Satan like a thief, whereas the authority does not stop anywhere, for he is spiritual: his is the world of command, not the world of Creation, the world of density. His is the worlds of Grace.

When a man who has a little knowledge gives the poor, he feels joy more than the poor man's joy, for Allah has obligated such on him, and he performed it. It is a heavy burden on his shoulders, which he put down, and is accepted by the other. They testify that the Giver is Allah.

When you come to the Gnostic, he knows your verities. They are disclosed to him from their beginning to their end!

When man reaches the rank of divine knowledge, nothing remains between him and the divine presence: neither death, nor life, or prior, or pursuant: everything is apparent without pretence.

The Gnostic does not accept save the Shari'a that is attributed to Allah, and his tongue is that of the Shari'a. He knows verity, but only speaks with Shari'a.

Meeting the Lord in this world is for the Gnostic only! For the non-Gnostic, such occurs after death; and after he dies naturally, he reaches the divine presence. With respect to the Gnostic, he does not die naturally like an animal! It is, rather, the willing death, and such is what is recognized by the people of Allah: the willing death, not the natural death. Here he dies four deaths, which are: the white death: hunger; the green death: wearing patched attire; the red death: disagreement with the soul; black death: enduring harm from people.

To the Gnostic, the world is like a child, and the Gnostic to the verifying Gnostic is like a child.

However long the Gnostic speaks, his status is greater than that. For this reason, all his attributes are perfect and dominating the mundane world and the non-mundane world.

Man has the body, soul and secret. The secret's rank is benevolence, and his station is that of the vision. When man adopts the ranks of Faith, Islam and Benevolence, he visualizes the divine presence, as well as all unknowable things.

The friend of Allah is Mercy {Allah will choose for His special Mercy whom He will} (Surat Al-Baqara: 105) {We sent thee not, but as a Mercy for all creatures.} (Surat Al-Anbiyaa: 107), neither to the world, nor the sun, or the moon, but absolutely to all creatures. Such are the friend of Allah! However, if you hear a friend of Allah supplicates against someone, never believe him.

Chapter Three:

Some Aspects of his Verifications

Includes:

- 1. Inspired Perception and Notion (al khatir wal warid)**
- 2. (Sorrow and Grief)**
- 3. I waded a Mohammadan Sea at whose coast the
Prophets Stood**
- 4. Location of Heaven and Hell**
- 5. Neyyah (Intention)**
- 6. Asking Allah**
- 7. Happiness and Misery:**
- 8. Faith Increases and Decreases:**
- 9. Worship**
- 10. The Soul:**
- 11. Spiritual Incarnation**
- 12. Prophet Al Khidr and Prophet Elias**
- 13. Laylat- al Qadr (Night of Fate)**

1- Inspired Perception and Notion (al khatir wal warid)

Sayed Nabahan said: “ Inspired Perception and Notion are the same thing, but inspired and perception comes from the fairly part of zikr (remembrance of Allah but notion comes after thinking. Innate devotee “salik” who is not knowledgeable and has no reference attributes all perception to Allah Almighty although the perception of spirit is of four kinds: of angelic inspired by Allah,, self-centered and demoniac.

Howe to know them and identify them:

The perception of spirit which calls for the forbidden character taboo and detested (makruh) is demonic. The perception of spirit which calls for performance of obligatory duty (Farida) or Prophetic tradition (Sunna) and Nafl (An optional, supererogatory practice of worship, in contrast to farida) is angelic . While the self-centered calls for permissible, pleasure and desires. If permissible, it will be self-centered.

The godly perception of spirit is different from all these. It guides you to know things as revealed by Allah Almighty.

The devil has an intricate ways, nobody knows them except one cognizant of Allah. The demon may order for devout, asceticism, an obligatory matter or Sunna in order to confuse you. be shrewd, perhaps angelic perception has overtaken you and ordered you to perform an obligation or Sunna, then demon comes with a spirit perception for a purpose he claims to be more superior ; he wants you to overlook your covenant with Allah in the first perception and you follow the second perception., then he reminds you of a third before you execute the second. Thus, he deprives you of all.

Perception of spirit (warid) comes to people who have different spiritual states. It affects the heart, and either the perception of the spirit is stronger than the heart, then there happens the shock, twisting and dance., or the heart is stronger, and in this case, the person becomes tranquil. Then he takes more and more perception of spirit endlessly.

The sign of the (warid)⁽¹⁾ which comes to the man of wird (prayer) if the (warid) caused knowledge, coolness and activity, it will be a (warid) of angelic, spiritual and luminous and if the (warid) causes ignorance, warmth and laziness it is a demonical warid.

2. (Sorrow and Grief)

Nabahan said: “ I was, during my march with continuous sorrows. I had no desire for talking or laughing. I remained for a period in this state pleased and comfortable”. One of the people present asked⁽²⁾: “ How can you be sorry and pleased at the same time, sir?

He answered: “ sorrow is not for the past. That is for the a beginner. sorrow in the Devine Presence “

How is that?

He said: the one who is sorrowful is a slave “before the Devine Presence. He finds himself sorry for dereliction in the slaves duties in the Devine presence: always servile and broken hearted before the Devine Presence. But, the particles of which he is made are pleased and satisfied. Sorrow does not contradict satisfaction. Anger contradicts satisfaction, patience and submission. Sorrow and satisfaction do not contradict each other.

⁽¹⁾ Perception of spairit-

⁽²⁾ He was Sheikh Mahmoud Mihawish of Kabais (رحمه الله) (May God have mercy for his soul) I recognized his voice in the recorded lecture.

They come together. Every atom of his heart is satisfied, but he sees himself derelict in the Devine Presence. Not negligence of fasting, prayer, hijj and zakat. The sorrowful is not afraid. It is not a matter of fear. Fear is another rank. Continuously sad in the Devine Presence. The presence is manifest with perfections in this worshipper. He takes what Allah wills, but he finds himself derelict in his servitude.

My masters was the Messenger of Allah (PBUH) permanently pleased and continuously sorry?

He said” pleased for others, not for himself. This is the difference. Pleased for others and sorry for himself. Do you understand? Now I jovially smile to you. That is for you. Pleasure for others. Pleasure is a result of sorrow. Sorrow is not associated with any of the creatures. It is associated with the Divine Entity.

My master: So, sorrow has become beautiful, sir.

He said: “ This sorrow is not for everybody. Sorrow is felt only by senior companions. Sorrow is a characteristic of senior companions. You do not differentiate between sorrow, grief and anger. This is a world and that is a different world. The lover becomes sincere in his love and enters the state of sorrow. As a result of love, sorrow comes.

My master: So. Sorrow is superior to love, sir.

He said: “ Of course, superior, because love is an a esthetic rank, but the other is a perfection rank. The effect of sorrow on the heart is tranquility and serenity.

Does it have pleasure, sir?

He said: “ Oh, every atom of him is pleased. Didn’t we say it did not contradict with satisfaction? Sorrow does not contradict with satisfaction. Every atom of you contains pleasure. Pleasure doesn’t leave you. Nothing in the universe is lost and stays in your mind. Nothing exists but the Divine Presence. love has two ranks: a rank where he loves his sheikh or referential. This is not cared for by the pious. But the love of the followers is the firstly fixed cornerstone. No one but the followers of the Prophet ﷺ (PBUH) knows that at the end of following love was produced. This love leads him to lore. Lore returns him to original love. That is the man of sorrow.

That means, sir, parting with the beloved results in sorrow as it happened to Jacob with yusuf?

No. That is the rank of love, longing and yearning. The sorrow of Jacob is something other than the sorrow we mean. That resulted from a genuine nice and beautiful thing. Yusufe was the sheikh of Jacob. Yusuf’s rank was superior to Jacob’s. Whenever Jacob looked at Yusufe, truth is manifested most perfectly and completely, and when he does not see Josef, he has less perfect manifestation. His sorrow was for this, not for Yusufe, but for the Yusufe rank which went away with Josef. Otherwise, far be it! Far be it! from him Far be it!

Sir, we didn’t know the difference between sorrow and grief.

He (MABWH) said grief has exhaustion and weariness and sorrow has tranquility and serenity⁽¹⁾.

⁽¹⁾ This difference between sorrow and grief is not in the dictionaries. I have something close in: Al Futuhat Al Malakia: Muhielidin Ibn Arabi

3. I waded a Mohammadan Sea at whose coast the Prophets Stood

This statement is supposedly said by the greatest Sheikh Mohieldin Ibn Al Arabi. (MABWH) Some people say it was said by Abi Yazid Al Bustami. Sayed Nabhan said about this statement: Yes, A Mohammadan heir achieves with Mohamed (PBUH) what prophets did not achieve. This status was repudiated by many scholars, I waded a Mohammadan at whose shore prophets stood. They agitated the world but they did not know what he meant by this statement. Most learned people believed that the meaning of “ they stood on the shore” they crossed it. That is wrong. His words show boastfulness and stray logic⁽¹⁾. He means I waded a Mohammadan sea by Mohamed. Other prophets stood by the shore and did not wade or cross it, but just stood by its shore. This is the Mohamadi sea. Mohamed’s sea they didn’t wade. The erudite wades by Mohamed where prophets stood and did not wade. I waded a Mohammadan sea, not by myself, but by Mohamed. We speak the words of Mohamed □(PBUH) from a Mohammadan sea. Sea means knowledge and the like. If this had been myself, I would have drowned.

For example, there is a king with his ministers and his drinking companion. The companion enters places with the king which the ministers do not enter. So is the Mohammadan knowledgeable heir though we know that the highest status of the knowledgeable men is below the lowest status of prophets, because the light of the prophets is genuine and the light of the learned is consequential. He (MABPWH) also said: the Prophet, no matter how small, is greater than the greatest (wali) (pious men) because the prophet has a genuine light and the pious has a derivative light. His light is derived from the Messenger □(PBUH).

⁽¹⁾ He said it proudly

He said I waded a Mohammadan sea while prophets stood on the shore. Whoever enters will say: I waded a Mohamedi sea by Mohamed, not by myself (No, I swear by God). We wade a sea and speak knowledge and facts by Mohamed and not by ourselves. The example: a king who has a tapster and first minister. First Minister is uncooperatively higher than the tapster, but the tapster enters places with the king which the First Minister does not enter. Prophets and Messenger do not know it and they drown if they entered. We speak the words of Mohamed ﷺ (PBUH) and not our words. I wade a Mohamedi sea. This sea is the knowledge and the like, because Mohamed ﷺ (PBUH) was all-inclusive. All Prophets and Messengers, from the first to the last, are parts of Mohamed ﷺ (PBUH). That doesn't mean they are 5% and Mohamed 95%. This is wrong. Mohamed ﷺ (PBUH) is 100%. He is all-inclusive. This is why his book is Quran and his manners are Quran. We speak from the Mohamedi sea, and this requires lucidity. It is not attainable by knowledge, nor by action, obedience or worship.

4. Location of Heaven and Hell

Nabhani ﷺ (May God have mercy for his soul) says: the seven skies and earths will be changed and their place will be a place of Hell.

The heaven (Paradise) will have the ceiling of the seventh sky as its ground. The ceiling of the heaven will be the Throne of God. Allah says: its width is the width of the heavens and earth (hadid 21), and of course, the length is bigger than the width. That world is much bigger than the heaven and earths.

The heaven of desires has only food, clothes, hur-eleen (virgins), houses and the like.

The heaven of essence is looking to the face of Allah, if he is good in this world, he will enter it. “He is with you wherever you are” (hadid 4).

If somebody asks: Do heaven and hell exist or not?

The plausible scholars would say they exist, and some would say they do not exist. People of piety would say they exist and do not exist. How is that?

Exist and do not exist means. if someone bought a piece of land to build a house and laid the foundations, when will it be built? It will be built by our work. One makes one’s paradise or hell by one’s self. He does good, he makes his paradise. He does evil, he makes his hell. They exist in awareness and do not exist in practice. Up to now, we have not come to heaven or hell. They exist as empty places. By our work we can build on them, heaven or hell. Good deed is the construction of paradise and evil is the construction of hell.

This is the truth and fact. We are the builders. Therefore, the argument was established on us. Almighty says: “With Allah is far reaching argument” (al anam 149). With your deed you built your hell and with your deed you built your heaven.

There is something very nice and a great blessing: one of the people built a big hell for himself. He was a bandit. He killed. He thieved. Then, he repented and turned towards Allah. Allah replaced all his sins by good deeds. All the hell became heavens. “Allah will replace their evil deeds with good” (alfurqan 70). This God is beloved really, and we are in need of Him and He doesn’t need us.” O mankind! it is you who stand in need

of Allah, but Allah is Rich (Free of all wants and needs), Worthy of all praise.” (fatir 15)/

5- Neyyah (Intention)

Sayed Nabhan said: “ If you are commissioned and you did a heartfelt deed, Allah may double tenfold, seventy-fold or more, but the intention is not doubled.

Another person intended to do a sincere job but he didn’t do it. He

Will be rewarded one good deed. But who did in hypocrisy will receive nothing.

Two persons gave charity, one of them wanting recompense and paradise and the other gave for the sake of Allah, the first will be rewarded recompense and paradise and stays under his status, and the second will be promoted to a higher status with recompense. Both are sincere. Intention comes from a kind heart from a purified self. “Deeds are by intentions”⁽¹⁾. Intention is what is required by the action. We have nothing in action but the intention. Deeds are by intentions and every person only has what he intended.

Every activity has a fruit of evil or a fruit of good. Allah wanted creatures as their attitude towards His Commands. The fruit of disobedience is so and so, and the fruit of obedience is so and so. An action without intention has no value.

⁽¹⁾ Sahih Al Nujhary (1/3) No. (1).

6. Asking Allah

He said: “If Allah puts beseech in the heart of His slave, that means He wants to give that slave. Because if He had not wanted to give him He would not have made him ask. We beseech Allah not to be given our wishes before we are perfected.

Types of beseech: one beseeches with his tongue, one beseeches with his heart and one beseeches with his will and another one beseeches not. When Abraham (PBUH) was thrown into the fire he said “It is sufficient that He knows what I am in”⁽¹⁾. I never ask anyone but Allah “who responds to the desperate one when he calls upon” (al naml 62). The one who asks Allah with non attentive heart, Allah will give him nothing and the one who asks with attentive heart, Allah will give him as much as Allah wants, not as much as he wants, and more. When one is desperate and asks Allah, He will give him at once. Do not rush for respond.

Demands are three: demand of tongue: He will not give you even if you lived one hundred years. Demand of heart, He will give at the time Almighty wants, and demand of desperateness, He will give what you want at the time you want. This is Almighty Allah, Most Merciful. If you say: O lord I don’t need you and I don’t want from you. He would say: I will give whether you want or don’t want and tomorrow on the dooms day I will make you account for what you said. The one who knows will be patient, but the one who does not know will not be patient and will not know. The one who knows Allah will have his affairs based on knowledge, right and truth.

⁽¹⁾ Part of hadith and its completion is that Gabriel came to him while he in the air – as a test by Almighty- and asked him if he would anything. He said from you, no, It is sufficient that He knows what I am in. Almighty assisted him and did not let him depend on any of His creatyres: Faïd Al Qadeer (2.292)

Supplications are three :

Supplication with tongue: not responded to at all

Supplication with heart: Allah gives what Allah wants at the time Allah wants.

A demand from the self: He gives what he wants at the time he wants.

In other words:

1. Inattentive person's supplication: he asks with his tongue with an inattentive heart, Almighty will not respond to his demand even if he supplicated sixty years or more.
2. The Alert's Supplication: asks with his tongue with alerted heart: Allah responds to his supplication and gives him what He wants at the time He chooses.
3. Desperate Person's Supplication: supplicates Allah by self or by all his atoms "who responds to the desperate one when he calls upon" (naml 62). Almighty responds to him and gives him what he wants at the time he wishes.

Act with Allah. Hurry to prayer. If a man has something, he must hurry to prayer, as the Prophet ﷺ (PBUH) did. He used to hurry to the prayer and cry and asks Almighty, and Allah gives him. "Ask Me and I will respond to you" (ghafir 60). The caller is He. Not we. He said (Ask Me and I will respond to you).

If you want to ask God for something you have to have intention, heart, shudder, submission, humiliation and surrender. If you ask Allah with a real subjective devout, He will give you what you want at the time you want. This is the supplication of the desperate person "who responds to

the desperate one when he calls upon” (naml 62). “who responds to the desperate one when he calls upon” (naml 62). A supplication you make with your tongue and inattentive heart, the tongue lies and He will not give you if ask Him for one hundred years. Because although the heart is the center, it is not informed.

7. Happiness and Misery:

Nabahani (May God be pleased with him) said: “We have not come to earth except for happiness. Our happiness in following Sharia. Misery is not generic, thanks God. Misery is casual. I have never ever seen misery. Our Master Omer was unbeliever and idolater. He buried his daughter alive. He worshipped an idol of dates and when he got hungry he ate it. He carried his sword and went to kill the Prophet ﷺ (PBUH). When he embraced Islam, he became the second Caliph in the history. Don’t say a man is miserable sentenced to death. We do not know this absolutely, whatever he does, provided that he turns towards Allah. He may have signs: sincerely turning towards Allah. Honest in all his actions, words, deeds and states. All true. This one will be chosen no matter what he did at the beginning.

8. Faith Increases and Decreases:

Nabhani (May God be pleased with him) said:” faith increases and decreases with the laypeople, but for people of specialty, their faith increases and doesn’t decrease, because the people of witnessing Allah are in continuous sublimation. The faith of populace and devotees (salikeen) before the fourth tranquil soul increases and decreases and after

that all is sublimation. As Prophets, and knowledgeable are constantly in Divine Manifestations and sublimations, the man of perfect soul stays stable and not decrease.

9. Worship

Almighty said: “And I did not create the jinn and mankind except to worship Me” (Zariyat 56). Nabhani (May God be pleased with him) said: “ meaning to know me and be humble. Worship gives Divine Knowledge. Knowledge gives real submission to Allah, His Messenger and believers. But the humility which results from worship is casual and not real, because the self is remaining alive inside.

What is required is not much worship but its realization and taking us to the Deity. Also, remembrance takes us to the remembered.,no matter how far the person is promoted, he will not be exempted from obligations. Worship nourishes the self, the spirit, the body and soul at the same time. Real prayer is the real relation between worshiper and his Lord. Fear is superior to reverence uncooperatively. Reverence is worship and fear is the status of the learned. It is the secret which exists in the true knowledge. The scholar of existence does not understand or perceive that. He must always know he is a slave “Only those fear Allah from among his servants the ones who have knowledge”(Fatir 28).

10. The Soul:

Almighty said: “And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord. And mankind have not been given of knowledge except a little." Al esraa 85. Nabhani (May God be pleased with him) said: “ they wrote in the books and many people say we don't

want to speak about the soul because the Prophet ﷺ (PBUH) did not speak about it. The link between us and God is not the body but the soul “And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration” (Hijr 29). “And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord” (Esraa 85). That means the soul is of a world of affair of Allah and not a world of creation. The world of creation is the world of bodies and the world of the soul is the Allah’s business. “And in yourselves. Then you will not see?) al zariyat 21). Your self contains the soul and contains the body at the same time. It is the soul that supports the body, the body dies but the soul does not die And when I have proportioned him and breathed into him of My [created] soul, then fall down to him in prostration” (al hijr 29). Anybody you want even from one thousand years can be with you now. Souls do not proliferate, but the bodies proliferate.

The soul is from the unseen world; the world of affair, “And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord” (Esraa 85). The body is from the world of creation. “Unquestionably, His is the creation and the command; blessed is Allah, Lord of the worlds”. (al a’raf 54).

The soul is from the world of light. The world of soul is before the world of creation by two thousand years.

Almighty said: Say, "The soul is of the affair of my Lord” The answer of the question about the soul is: it is from the world of affair and not from the world of creation. Almighty says: “Unquestionably, His is the creation and the command” (al a’raf 54). The world of creation is the world of bodies and the world of affair is the world of the soul.

“Unquestionably, His is the creation and the command” Say, "The soul is of the affair of my Lord” and not the world of creation that is the answer. Soul is linked to gentleness and softness. The world of the soul is softness because it is not a body. When the body eats it gets bored and when the soul eats it gets nourished. The real acquaintance is for the souls and not for bodies. Real joy is the joy of the soul. If the soul rejoiced the body becomes light or it doesn't remain. The soul yearns for sublimation. wherever you hear a high soul you are attracted to it to realize that status.

The soul of the whole existence is one, like the electrical power. It is not disintegrated or fragmented. We gave an example of power. The electrical power in a town is one. The power in you is one. It shows the aptitude of the container. The power placed in us is like the power that gives you electricity. I would be his hearing. I would be his sight⁽¹⁾. the eye is ours but the sight is his. The ear is ours but the hearing is his. The heart is ours but the Divine secret is his, “That all power belongs to Allah” (al baqara 165). The electrical power flows in the heater and shows its promptness to heat and flows in the refrigerator and shows its readiness to cool, and so on, although it is one. The soul in the human being shows the readiness of ear to hear, the tongue to utter and the eye to see, though it is one.

The soul that exists in this universe is one and not multiple, the multiplicity is in the vessels and lights. This No. five and that is No. 100. This is restricted to the physical vessel and not incorporeal. Light, soul and incorporeal are not divisible. The soul cannot be separated or divided, like the sun. You open the window and the sun will enter. If you pull down the curtain the sun will not stay.

⁽¹⁾ Buhary: (5/2348) No. (6137)

The soul runs the body. This is its only function. Without it the body will fall dead. You call it, it will not respond. After a day or two it will be decayed. The human is human by his soul, by this soul. There is a soul for things. It is the perception; the Divine light. Soul bears, protects and beautifies the body. The world of souls is different from the world of bodies. The world of the souls can be in a finger ring. Almighty says: “If I proportioned him and breathed in him from My soul” (al hijr 29). All of us are from the soul of Allah. You and me from the soul of Allah. When a human dies, the soul does not leave him as we used to think before that it enters and leaves the body. It never entered the body that it will leave it. In order to enter the body it should be a fraction and the soul of all existence is an indivisible whole. The soul of the human did not descend from its world so that we can say it left it. This is wrong and a jumble.

In term of power, the soul has three states on the body although it resides in its world: a strong sight when we are alive, weak sight when we sleep and a weaker sight when we die. The body is skin carried by the soul. It is the soul which carries the body and the body does not carry the soul. The soul carries and protects the body. Death is not the opposite of life, but the soul no longer runs the body while it remains in its world. The body is a machine of the soul, when Almighty wants a servant to die He commands the soul to stop running the body. The soul does not vanish or die. It supports the body and the body is like a garment. Hen Allah commanded the soul, it separated from the body.

Death is a movement from the world of darkness to the world of light. It is not the opposite of life, but one of the ranks of life.

Death is a bridge between you and Almighty. Death is inevitable and perfection. Death is passing from a narrow, dark or thick place to a high

and thin place. Real death is the bridge. It is a movement from a thick dark world to a high, thin and luminous world. It is a movement from ignorance to knowledge; from thickness to softness, from death to life by Allah.

The soul does not speak except in Syriac. Souls in this world and the other world do not speak but Syriac. The soul of non –Arabs have a Syriac soul, Turks have a Syriac soul, Arabs have Syriac soul and the British have Syriac soul.

The soul is delicate. It always has its world among the angles. The soul is not a part which came to us. No, but because it is closely fastened to the body it appears in the image of this body. “I breathed in him from My soul”(al hijr 29). Is Allah a body that He is divided? Who said the lights are divisible?

The soul has three ranks; the heart, the mind and the self. The secret is one. One indivisible light in the human being, but this light is linked to its associate. If it is attached to foods and lusts, we call it a self. If it is attached to changes we call it a heart and if it is attached to balance, we call it a mind, and so on according to what it is attached to it because it is one thing.

First thing, we have a self, then we are promoted to the rank of mind, then we are promoted from the rank of mind to the rank of soul, the world of the Supreme Entity.

The soul is not a physical material that you can hold. It is the Divine secret ; the will. It is instructed to cling to the body and support it. If there is no will, the body will fall dead. The soul carries the body. What carries the soul? It is Allah who carries the soul.

No dead with Allah. What matters in the humans is the soul and not the body. The body is just like a clothing, soul is something else. It flows in each bit of existence. And they ask you, [O Muhammad], about the soul. Say, "The soul is of the affair of my Lord" (Esraa 85). Soul is not from this world. So, it does not die. It is from the world of light and delicacy.

Being close to Allah is through soul. The Prophet ﷺ (PBUH) said: “ the spirits are soldiers, the righteous incline to good people and the evil incline to bad people.”⁽¹⁾ Which got acquainted in the eternity inclined in this world and which contradicted each other in the eternity differed. Souls know each other and they smell each other. Now the soul is one. All the worlds are run by one soul “and breathed into him of My [created] soul, then fall down to him in prostration” (al hijr 29). But, the human body has all perfections. It has proved that it is the most beautiful and most perfect among all creatures. For this reason the human was the representative of God. Let us give an example: the light in this room how much is it? How many crystals? One hundred, two hundred five hundred? All Aleppo, how many in it? Thousand, millions ? All these are one power. Put out the power from here, all lights are off. So, the soul is not taking a place in the body and did not enter it nor went out of it. The soul in its world looks at this body. It has three looks. A strong look as we are now; we stand up, sit down, eat and drink.. a weak look, when we are asleep. The weaker look, when we are dead. Death is not the opposite of death. It is a rank of life. Most people think that death is the opposite of life. Life is a Devine attribute, and the attribute does not die. Death is to prevent the soul from running the human body.

⁽¹⁾ Sahih Al Bukhary (1213/13) No. (3158).

11- Spiritual Incarnation

We will reveal the secret of some issues which frequently happen in the world. Such as a person passes by and you try to catch him but you cannot find him. These do not come with their bodies but they come with their images. When you stand in front of the mirror, you see somebody who exactly resembles you. This called an image. The body needs an outlet to cross or pass through when entering or exiting and it eats and drinks. But the image never eats or drinks. Get forty mirrors you will get forty images of one body.

Incarnation happens according to the power of the incarnated. According to the spiritual power that incarnates. It can send one image to Iraq and one to India and another to Egypt or anywhere; to one place, two places or more while he is among people standing up, sitting and eating. Whenever his soul is more powerful, he might incarnate in more images, The soul of the Prophet ﷺ (PBUH) is full of existence and can incarnate in the number of the individuals of the world.

Incarnation is in different forms. Somebody knocks on the door, the landlord comes out asks him something. A person comes as {Prophet Khidr or Prophet Elias or (People of Steps)}. These are numerous and they exist and we must be polite with them. These things can be done by Prophet Khidr or Elias. They are always among us. They put a foot here and a foot anywhere they want. People of Step can put a foot here and a foot in India or Morocco. They are seen by people of hearts, thanks to God. Then, they follow then and they do not see them. They ask about them. They passed from here. They are seen by those who see with their hearts. With the eye of heart they see the unseen and intangible. If you see one and lose it, this is not a body, it is an image. Image different

from body. The image has no farness and nearness (The soul is incarnated and not the body, but incarnates in the image of the body). Some of them are dead in they come to us in one form. The form in which he died. Non one comes in a form contradicting with Sharia. If he contradicts with Sharia, he contradicts with fact, otherwise it will be a Devine planning. When the man of God wants to come, he doesn't come in body. He comes in his image, that is in his soul, or his soul incarnated in the image of his body. He comes to two places or more according to the power of his soul. If there is one of godly quality, he will recognize him. He looks at him and continues to look at him so that he will not disappear or change. This is the sign of godly persons . If they want to catch him they tie him with their eyes and they continue looking at him until they come to him and he cannot escape from them, except if they turned away a little and they will not see him again. But, the body is not so. They say so and so entered before I open the door. This an image and not body. His soul incarnated and entered, or you see him between the sky and the earth or in many places. All these are true, so that you will know "That Allah is over everything competent" (al baqara 148). "All powers are for Allah" (baqara 165).

Power and working for Him (Allah created you and what you do" (al safat 96). In everything we have only the intention. We acquire intention from two things: firstly: If we take ourselves accounted for our actions and we purified ourselves only the perfections will remain."Who purified it will be successful" (al shams 9). Secondly: you have to accompany the godly people and not the false people who are everywhere. Don't approach them. take care.

Secrets are innumerable and need a hearty luminous power. Whenever you keep silent and not speak and reveal, Allah gives you a secret. You

keep silent again, He gives you another secret, then, a third secret, and so on. Don't reveal anything. If you know what is there in the existing world, you will lose your mind. Then, you will see all the existing world as a secret. The secrets will be seen by the man of light and gracefulness. This perceives, but the other is busy with clothing, food, money, sales and purchases. These cannot carry the responsibility. They have only themselves and their wives.

12- Prophet Al Khidr and Prophet Elias

One of the secrets is the presence of Prophet Al Khidr and Prophet Elias. They come and get among you. They come in the form of a woman a farmer or (westerner wearing a hat). But they do not shave their beards. prophet Al Khidr is alive and so is Prophet Elias.. they met with Prophet Mohamed ﷺ (PBUH). One of them is in charge of the sea and the other is in charge of the land. Prophet Al Khidr met Prophet Mohamed as a follower. Prophet Mohamed is the polar of the reality and Sharia because he embodied all that preceded him (O Jaber, the first thing Allah created was the light of your Prophet⁽¹⁾). In another account, “The first thing He created was the Supreme Pen”⁽²⁾. In another account, the first thing He created was the first mind⁽³⁾. This is, in fact, Prophet Mohamed, (PBUH). if we say the first account is authentic, the second and the third will authenticate. The three are one. (O Jaber, the first thing Allah created was the light of your Prophet). Not his body, as the body from the father and mother, has a specific character, place and country. “when We took from the prophets their covenant and from you and from Noah” *al ahzab 7).

⁽¹⁾ Reveal of Hidden, (1/311) No. (827)

⁽²⁾ Narrated by Tirmizy, and he worded as “The first thing He created was the pen and He said: write . It said what do I have to write? He said: the fate; what was and what is going to be for ever(4/457) No. (2155).

⁽³⁾ Reveal of Hidden (1/309).

All in soul. Prophet Al khidr meets with godly people devotees of Allah. They asked: is there a hadith about that? We said: “ These are Divine Secrets, the Prophet gives specifically to honest groups who do not reveal the secret. The secret shall not be disclosed. Whoever discloses it shall be killed. Secrets want good enlightened hearts that is not inclined to the physical world, money, fashions and habits.

The reason he was called Al Khidr is that he sat on a white fur (the surface of the ground) and it became green⁽¹⁾. His name is Bilia Bin Malkan. He is alive and roams among us, his clothes change in color, he doesn't shave his beard. He is now in charge of waters. He has nothing to do with the land issues. The land is the responsibility of Prophet Elias. Prophet Elias is the deputy of Prophet Al Khidr. Prophet Elias is alive and roams among us and he meets with godly people and the devotees of Allah, with the perfect ones and not with diverted minded persons (Mgazeeb). Magzeeb harm the world. They cannot bear the secret. They sell it for a frank. Less or more. But, the seniors, No. When we were children, and may be even now, we heard that if somebody had a problem and he wanted a way out he called Prophet Al Khidr. He should have called Prophet Elias because he is in charge of land. He has soldiers under his command and there are other secrets. Also, prophets have guardians. The Prophet ﷺ (PBUH) told about them, but our senses of hearing and seeing are not so pure to hear and see things as they are. Even, if we are asked, we cannot answer. He is not qualified to be answered or honest. If the hearing, sight and tongue were protected, he could be answered when asked. We are, frequently, asked and we don't answer. We fear that he will give the secret to others, especially, those who do not believe. This is not right at all. Many a time we will be in a learning session and we do

⁽¹⁾ Sahih al-bukhary (3/1248) No. (3221)

not speak because there is an malevolent person. Everything of godly people is by Allah; not only their tongues, hearts and bodies, but everything. They cannot speak. A half prince came to me and I tried to speak. I couldn't say anything. I kept silent until he went away. There is a person whose character may not be upright, but his heart may be submissive to Allah, his heart weeps when he commits a sin. For his sake we receive many answers. Prophet I Khidr and Prophet Elias are alive and they meet many times. In the books, they say they meet in the hajj season at Muna and each of them haircut for the other and they separate on four sentences said by each. If you learn these words and repeat them regularly, they will protect you against drown, fire and serpent. They are repeated three times in the morning and in the evening:

Bism Allah, ma sha Allah, la yasug alakhir ella Allah

Bism Allah, ma sha Allah, la yasrif al sua ella Allah

Bism Allah, ma sha Allah, ma cana min nimatin famin Allah

Bism Allah, ma sha Allah, la hula wala guata ellabillah

Scholars disagreed on Prophet Al Khidr, is he is alive or dead, is he a godly man or a prophet. Abu Amr, Ibn El Salah and Nawai⁽¹⁾ said he is alive. The living Messengers are four: Prophet Al Khidr and Prophet Elias on the earth, two in the fourth heaven: Prophet Idris who is their pole, he does not descend at all and Prophet Jesus in the second heaven, but he descends. but, Prophet Mohamed, is the sustainer of all. The Messenger (PBUH) knows all of them and all met with him in reality not in the dream. All met him at Esraa, (Night Journey) but at Miraaj

⁽¹⁾ See: Al Dar gatni in individuals, Abulzaki in his Fuaed, Al Augauily, Ibn Oday and Ibn Asaker. See: Alfardus bimathur Elkhatab: (5/504)

(Assent) he met all but Prophet Al Khidr and Prophet Elias because they are on the earth. They met with the Prophet ﷺ (PBUH) frequently. The polar (Kutb) from the humans is the deputy of Prophet Al Khidr.

Prophet Moses was more superior than Prophet Khidr. Moses was the manifestation of knowledge and Sharia while Prophet Al Khidr was the manifestation of facts and reality. We take Sharia and fact at the same time. Sharia is a garment and the fact is abstract. Prophet Moses was the manifestation of knowledge and Prophet Al Khidr was the secret of knowledge. We learned from the story in the Holy Quran two things: science of Sharia and science of fact. We are commissioned by Sharia, like body and soul, but we don't see except the body although the soul carries it and protects it.

13- Laylat- al Qadr (Night of Fate)

They think they see laylat al Qadr with the eyes. The eye sees physical things and tangibles. It doesn't see intangibles. Laylat-al Qadr cannot be seen. One will be sitting in his house in the winter and sees laylat al Qadr and all the existing world prostrated to Allah while others on airplanes, in cars, on ships and on camels and do not see laylat al Qadr. If it is seen with the eye all could have seen it. What sees is the eye of the heart; the eye of the insight. One meets and sees the godly people and the Messenger ﷺ (PBUH) and others do not see. So, it is with the insight. If somebody entered while we are sitting here, we all will see him, because we see him with the eye of the sight. When Archangel Gbriel came to the Messenger of Allah in the form of Dahia al -Kalbi, all present saw him. laylat al Qadr is not in a specific places. Who sees it, sees all the

existence prostrating to Almighty. This vision is a vision of insight and not a vision of sight. Sight sees the material things only, but the insight is incorporeal. It perceives angels, demons or the human incarnation. Only the man of insight sees them. “ We revealed it on laylat al Qadr” (qadr 1). It was called laylat al Qadr because it is the night in which affairs and provisions are decided. They asked Al Hussein Ibn Al Fadl: Didn’t Allah decided the fates before the heavens and the earth were created? He answered; Yes. They asked: So, what is the meaning of laylat al Qadr? He said: driving the fates to their times and implementation of the decided fate. They recounted the Prophet ﷺ (PBUH) that one of the Jews fought for the sake of Allah one thousand months, and Prophet Mohamed wished that for his followers. Allah gave him that night; laylat al Qadr better than one thousand nights (al qadr 2) of fighting. Interpreters said: it means: one good deed on laylat al Qadr is better than one thousand nights without laylat al Qadr. What matters is to do the good deed and not to see it. laylat al Qadr is limited to any month. It is not limited to Ramadan, Shaban or Shawal. It rotates on all nights. It may be in a year, in a month or in a week or any night. But good work on laylat al Qadr is better than one thousand months without backbiting, no prohibited things. Better than fighting one thousand years. laylat al Qadr is not a worship while backbiting day and night. The winner always sees laylat al Qadr because there is a relationship between him and laylat al Qadr and he becomes better than laylat al Qadr. One of the scholars asked me: which is better, laylat al Qadr or the night of Mohamed’s (PBUH) birth? I said: laylat al Qadr was made for the Messenger (PBUH), every breath of the night in which the Prophet was born (PBUH) is superior than this world and the hereafter⁽¹⁾., because he

⁽¹⁾ Sheikh Wincherishby the author of (Elmiyar) one of the Malikites mentioned that and counted twenty one aspects of preference.

brought us from darkness to light. Almighty says: “ It is He Who reveals to His servant clear signs to bring you from darkness to light, Indeed, Allah is Most Kind and Merciful to you” (hadid 9).

Secrets with the Prophet ﷺ(PBUH) were normal because he is chaste, perfect, fair and pure. he felt all things. He moves his hand on Abu Huraira’s chest and puts in him secrets, knowledge and lights. Who can see that. If had had knowledge, light, you would have perceived that with every movement of the Messenger ﷺ(PBUH), he put something like that.

Chapter Four

Tripartite Ranks and Measures

Tripartite Ranks and Measures

He *may Allah be pleased with him* said:

1. The Path is threefold:

Straight path, path of those who incurred His anger and path of those who went astray (*Guide us on the straight path*"6" *the path of those whom You have favoured- not the path of those who go earned Your anger- nor of those who go astray*"7") [Alfatihah: 6/7]

2. Creatures are three types:

Lust without intellect, lust and intellect and mind without lust; animals: lust without intellect; the most important thing is to eat no matter permissible or not permissibleA human being: has lust and intellect. He whose lust prevails his intellect, will be straying more astraying than animals and if his intellect prevails over his lust will be higher than angels..angels have intellect without lust {*do not disobey the command of Allah and carry out whatever they are commanded*} [altahrim: 6] The intellect is the ruler and the law is in front of us which is the Quran and we are commanded and prohibited by Quran.

3. Pilgrims are three:

A pilgrim who sincerely goes to the Lord of the House
a pilgrim to the Stone and the House
a pilgrim of the Dinar and Dirham

4. My companions are three:

The first grade: he never sins. This type of people is now available, praise be to Allah

The lower grade: he sins and repents

The third grade: he sins but does not repents but he is aware that he is sinful but one day he must repent. Anybody other than those is not my companion and I don't want to see his face. This is the type of man who sins and says all people are doing so.

5. Hands in life are three:

a canine hand: when somebody hits a dog with a stone the dog chases the stone.

a human hand: human being doesn't chase the stone but the stone thrower

a knowing hand: the one who knows Allah, he neither chases the stone nor the stone thrower! He chases the hand of Allah that moved.

6. Birds are three:

a bird that does not hunt others, but is hunted by others.

a bird that preserves itself but does not prey on others.

a bird we send: keeps itself and preys on others and that is the strongest and that is what we are concerned with.

7. Three things weaken the mind:

anger, wine and love if not for Allah Almighty.

8. People in behavior are three categories:

The first category: the people of this world they have their code of behavior in eloquence, rhetoric, learning by heart the sciences, king's names and the poetry of the Arabs.

The second category: educating limbs with covenants and souls by (jihad) strife and tough training.

Third category: special people. The highest category. The most important of their code of behaviour is concerned with purity of heart and observing Divine Secrets.

9. Worlds are three:

The world of Dominion, the world of sovereignty and the world of omnipotence. The dominion is the world of the visible: a small part compared to the world of sovereignty. The kingdom; the world of the souls called the world of command... and there is a higher thing that is the world of omnipotence. This is the world of secrets, who knows it ? the truthful, honest, upright and chaste.

10. Satans are generally divided into three categories:

The Depose: Azazeel Abumurrah (Iblis) Lucifer

The White: for the Messengers and knowledgeable.

Alnamnoom Alsaghir: begotten of the Satan of the Humans and jinn. The most wicked one.

11. The signs of the constancy of a person – man and woman are three:

To be tried by money, If he loves money then he is of worldly affairs

To be tried by women, if he is inclined to them then he is a traitor,
likewise, women can also be tried by men.

To be tried by truth, if he deviates from it then he is a fanatic.

12. I advise you of three things:

The one who loves this world and dirham and dinar doesn't have
anything.

The one who looks at women doesn't have anything.

The one knows the truth but stand by himself and falsehood doesn't have
anything.

Go along with truth, follow truth, don't fear anything except truth. Truth
is more deserved to be followed.

There is nothing in existence except truth.

13. The Satan can only haunt only three categories :

that whose soul is not pure

that small whose intellect is small

that one who comes to you for certain purpose

14. Leniency is threefold:

Natural leniency such as that of the mother towards her child. It is vilified
if not wise

Out of fear: such as the leniency of the weaker towards the stronger.
Vilified

Out of mercy: such as the leniency of the prophet Mohamed (*PBUH*)
towards his nation" (Umma) *So what a great mercy it is from Allah that
you, are lenient towards them;*"[Al Omran-159]

15. Hearts are threefold :

inverted heart: the disbelieved; he does not hear what is good

dented heart: the heart of a hypocrite; whenever he hears good he gets out of it.

open heart: the heart of the believer.

16. Three states of the heart:

death and life

health and disease

wakefulness and sleep

their death is apostasy, there is life faith in Allah, health is obedience, and disease is disobedience, wakefulness is the remembrance of Allah (Zikr) and sleep is unawareness.

17. Almsgivers are threefold :

One gives charity for fear of punishment.

One gives it for hoping

One gives for the sake of Allah, he is of super ego

18. The man is the cavalier of three:

himself, his horse and his wife

19. Categories are three:

What is from him to Allah; this his status is that of fear and sorrow

What is from Allah to him; the status of love and care

What is from Allah to Allah; the knowledgeable

20. The ranks of perfection are three:

Apostleship, prophethood and servitude.

The status of Prophethood is between the servant and his Lord and the apostleship is an indication of Allah; the Indication People⁽¹⁾ are the people of tough and strife and protrude and the holy war. The servitude People are the people of providence. This is the status of the all knowledgeable. My master Alsheikh Abdulkader ALjaylani *may Allah be pleased of him* the man of indication and because of this he has great followers as the man of indication educates his followers by his miracles and revelations. The man of servitude is always attractive. Sheikh Abdulkader has reached in his last days the status of servitude. He said:

*I went on reveling in the fields of satisfaction
till I reached a place that is not given to others*

The third status is the status of servitude. Those people don't announce it unless order by divine as this matter is between him and Allah. This status of servitude was reached by Rab'a Aladawiya; her love was pure because she didn't worship Allah for fear of fire or being tempted by paradise.

Sufyan Althawry (*may Allah be pleased of him*) used to say to his companions: let us go to this educator where I don't find my heart except with her. She says to him I don't see you except as a man who loves this world! And Sufyan and what do you know about Sufyan?!

Statuses available during the period of Prophet Mohamed *PBUH* are all available in our time as well as in all other times. However, during the period of the prophet (*PBUH*) they were from the name of Allah the apparent while they are nowadays from the name of Allah the non apparent. This is out of mercy to us so as not to deny them. Any one

⁽¹⁾ Indication means guidance

close to Allah (Waly) is in the footsteps of a Companion. Some of them are equal to Abuaker and some of them are equal to Omer and so on.

21. Men of care:

Some of them were tied before their mothers gave birth to them

Some of them after birth.

Some of them after having committed offences and then repents sincerely like Omer Ibn ALkhattab *may Allah be pleased of him.*⁽¹⁾

22. The Care taker:

The first: takes good care of himself as well as of others and this is the perfect Guide.

The second: takes care of others not of himself. self-conceited and runs after sheikhdom.

The third: doesn't take care for himself or for others. He is the bad one.

23. Persons are three:

One: doesn't go to school unless killed (punished)

One: doesn't go unless he is given the quarter of a Lire (some money)

One: goes to school without encouragement from anyone or feeling the cost of his going to school and feels that it is costly not to go to school and those are the self-caring people we mean. And those are the people wanted by Allah.

⁽¹⁾ Tied means his heart is associated with Allah (*and endowed their hearts with strength,*) Alkahf "14"

Chapter Five

Windows for those who listen

- ◆ ADVISES, BENEFITS AND ADAGES
- ◆ For enquirers.
- ◆ For Women.
- ◆ For traders

Window of Advices, benefits and Adages

- **Some of Advices:**

He, *May Allah be pleased of him* said:

- 1 - Don't stand with light, ascend to the source of light; you are now with your Lord.
- 2 - Faith is the vehicle of man. Don't believe in the Stone but in the secret placed in the Stone⁽¹⁾.
- 3 - If you disagree you will be in disagreement with your real selves and you won't know the matter as it is.
- 4 - Don't think victory will come by men and equipment, victory is from Allah "*Victory comes only from Allah*" [Al Umran: 126]
- 5 - Grief is from your veil and the veil comes from illusion. A veiled man say anything that comes to him. None of those who have specialty speaks much.
- 6 - Allah gave us power why don't we use it.
- 7 - If one of the righteous good forefathers is giving a charity he places his hand under hand of the poor saying ; take my brother, your hand is the upper and mine is the lower because the favour is the one below you.
- 8 - The most ugly word I have ever heard is the saying of some of the lay ' all people are like this'.
- 9 - Those whom money differentiate; between them can we say they are in love? Never.

⁽¹⁾ The black stone of the Ka'aba

- 10 - Don't record the words of a man who loves, as his words change according to his state. Record the words of the knowledgeable.
- 11 - My son if you wrongly drive a nail into a wall the nail would say come and drive me the right way.
- 12 - O teachers teach the children morals through with your morals, bravery by your bravery, honesty by your honesty and credibility with by credibility not by your mere words.
- 13 - Alert people don't err.
- 14 - Take the lawful religious reason and don't ask for anything else.
- 15 - Don't disagree with your religious guide(sheikh) or your parents so that Allah empowers your soul over you.
- 16 - Do avoid thinking of yourself as better than others, He gave you the secret only because you have a white heart and if you see yourself you are better than others then He will deny you the secret and give it to somebody else even if he is disbeliever He can guide him to Islam and there give him the secret you had.
- 17 - Don't tap on the door with your fingers but by your nails.
- 18 - If you find something on the ground don't dispose of it especially, if it is important. Make a notice and keep it for one year and if you find the owner give to him otherwise, if you are rich then distribute it on behalf of the soul of the owners. If the owners appear then give it to them and you will be rewarded. If you are poor you may keep it as a credit until the owner appears to give it to him otherwise it will be a charity for the owner. Do you understand?

- 19 - My sons don't mention our speech in all the gatherings because our a speech is a matter of taste. Somebody may disagree with it then the speaker and listener may both be hurt.
- 20 - Never disagree with your father except for matters relating to religion as "No obedience to any creature in disobedience to the Creator" if you disagree with your religious guide or father Allah will empower your soul over you, we seek refuge with Allah from this. My sons, obedience! Obedience!
- 21 - Decrease your meal if even with one bite. One and not two bites. The food will be light and nice. Fullness is always followed by fatality! I used not to know satiation and I was very happy. Decrease even one bite. I advise you to chew to avoid pains in spleen, liver or gallbladder. I don't want anybody to take more than two meals.
- 22 - I can't walk without ablution. It is very difficult for any person to walk without ablution. Ablution is the weapon of the believer. No Satan or beast will come to him! Ablution gives light and burns beasts and Satan! Provided it is performed with genuine intent. Intend to perform ablution because Allah ordered us to do so and it is impossible for anyone to enter into prayer without ablution.
- 23 - Don't fear death. Where do we go? To the most merciful of those who are merciful to see what no eye has ever seen or ear has heard of but, don't commit a sin. If you commit a sins repent and return to Allah seek genuine repentance. What do you have here more than turbidity ! There is no turbidity at all. Turbidity is for the body and nature and there is no nature there. A world of spirits

only. A world called the command. Here is the world of creation *{His is the creation, and His is the command.}* [Al-Araf 54]

24 - Should you want to be good people then you have to observe three matters: keep your tongues, eyes and ears! And you will be religious guides! Preserving these three will generate light called the light of affableness. If you keep your tongues, eyes and ears you will succeed!

25 - Avoid, if one day you are healthy, wealthy and erudite to be cheated by the Lucifer you will be cast you away in the same way as He cast satan away. Return and say *{That is Allah's grace, which He grants to whomever He wills. Allah is Possessor of limitless grace.}*[Al Juma'a 4]

26 - Mixers mix truth with Sharia. We have never been instructed to follow truth and if you heard somebody speak of the truth underline him with two lines. He is a liar, liar, liar under my responsibility. He didn't understand and he didn't taste. We neither know nor understand except what He commands us and forbids us not to see what is in the Preserved Tablet to see if this man is happy or that is unblessed..! why because He said *{God abolishes whatever He wills, and He affirms}*[Al Ra'ad 39] He abolishes it in a moment! We only know if we are commanded or prohibited and we obey!

27 - the prophet, may *all prayers and blessings of Allah be upon him* used to visit sick and if the sick is poor he gives him something. The customs have changed and instead they take apples and fruits! No this is not right because he does not want fruits. He might be

having hungry children and he has no work so give him a banknote i.e. a Syrian Lire at that time it was not a little sum. Two, three or five liras are far better than apples! But you give them all then well and good but, what is the use of apples for hungry and naked children?

28 - O rich man don't think yourself better than the poor. You are created to serve the poor and you have to search for the poor not otherwise. No.

29 - A good man when he plants may lose his crop or incur losses in his trade and get angry, O God! He is a liar, don't follow his example as he is under the control of the Satan Abu Mirra. I told him: tell him my brother do you think your anger would compensate for your losses? No. Then what will your anger give you? Anger means the Satan prevails. The angry man wants things to go as he wishes and when things go to the contrary he gets angry. This man is cut off; he doesn't know even a single word, he knows only himself, turns away from Allah! The angry man gets angry against himself and his anger is not right. The wise man does not mix with people except the benefit whether he is close or far away. He has been promoted, and become nice and aware. The soul of the man who gets angry is evil, sick and ignorant. He wants people to do what he wishes and this is wrong. He must firstly repent and return to Allah, otherwise he will lose and become lost with those who were lost.

30 - Don't be rash if somebody comes to you with a piece of news, whatsoever.

- 31 - Give respect to the immoral scholar for his knowledge even if he doesn't respect the knowledge or he is not ready to respect knowledge and by this he proved to be of mean soul, abject and doesn't respect knowledge, you should respect knowledge. Understand!
- 32 - Sitting before dawn is a must. The Muslim shouldn't be asleep during the calling for the dawn prayers.
- 33 - A soul doesn't take from a soul. If you advise somebody and he turns away from you leave him don't give him more advice lest he changes to become unbeliever! Because he didn't believe in you. Leave him until Allah gives him some of the light to make him understand !
- 34 - Several people tell others about their dreams so as to feel respected by them! By Allah didn't see people! Nothing in the existence except Allah. The name of Allah is The Knower of the Invisible and the Visible; the Great, the great the Exalted.
- 35 - If you want to make pilgrimage and you have already made this seven or eight times: distribute the money among poor people. By Allah, this is better for you. A liar can say no I'm eager! Do you prefer matter to meaning my brother, why are you going? To see the prophet (*PBUH*)? The prophet would be pleased from you if you give the money to the poor people particularly if they are good and pious. The prophet is pleased, they are pleased and you are pleased so what do you want more than this?!
- 36 - When a man gets angry his leader is Lucifer ! And if you say to him pray for the prophet he may insult the prophet! We told you

more than once don't ask an angry man to pray for the prophet and don't preach him but if he is free of anger, no objection!

37 - Be honest with Allah, fair with people, coerce the soul, be humble with the knowledgeable, giving others preference over oneself to the Sheikh, kind to children, silent with the ignorant, forbearance with the enemies and sincere with those whom you love.

38 - Observe these ten attributes:

- a. Soundness of chest: don't doubt anybody at all.
- b. Generosity with regard to money: maximum generosity
- c. Truthfulness as regards the tongue: tells no lies
- d. Modesty: doesn't consider himself better than others, he sees himself as servant to the learned man.
- e. patience: within affliction *{but none will attain it except those who are patient preserve}* [Fussilat 35].
- f. Weeping in solitude: cry when you are alone in obedience and submission not the weeping of killing or hitting as he/she is not a thief. This weeping is out of love and awareness of the Divine presence. Delighted with his Lord.
- g. Advising people: his habit being giving sincere advice to all; old and young knowledgeable or not.
- h. Merciful to believers: *{ Towards the believers, he is compassionate and merciful. }* he doesn't asperse people but pray for them.
- i. Contemplating: he contemplates over things and creatures until reaches Allah.
- j. Deriving lessons: sight is found to benefit from the examples, the illegal sight is betrayal. In anything in the universe there is a lesson to be derived.

- 39 - Don't demean woman, the horse and the house. The horse helps the horseman and the horseman helps the horse. Your real horse is yourself.
- 40 - Don't joke. Anybody fond of joking will never taste the Divine perfections, unless by a measure just like the quantity of salt required for food. A perfect man is not a joker.
- 41 - By Allah if you criticize using your mind you will be driven away.
- 42 - If you face difficulty then recite Alfatihah with one breath three time i.e. each time one with one breath.
- 43 - Beware of inattentiveness. The highest thing in the perfect man is attentiveness. If you are inattentive with regard to yourself it is logical not to be attentive to others.
- 44 - O you who are fair! Be fair. The soap cleans you, you clean it i.e. did you good so do it good.
- 45 - My son if you are on a horse back and your stick fell down don't ask somebody to hand it to you dismount yourself and get it.
- 46 - If you see a straw remove it from your way so as not to obstruct you.
- 47 - My son try not to look at your private parts if possible nor, your saliva or the dirty things if possible as looking at dirt is disapproved don't listen or look at anything proscribed { *The hearing, and the sight, and the brains—all these will be questioned.* }[Al Isra'a 36]
- 48 - A wise man works for himself, not against himself.

- 49 - If you see a man busy with Allah don't disturb him and delay this pure time with his Allah.
- 50 - If you see a man drinking alcohol deny this in front of him but pray for him with your heart. What is seen in you externally is the Sharia and your heart is the truth. Say humbly to your Lord this is your slave my Lord name mercy on him so that he can repent and be at Your book. The Merciful will be admitted into the mercy of Al Rahman (Be merciful to those on the earth and the one in heaven will have mercy upon you)⁽¹⁾.
- 51 - You must be an honest guard of your hearing, sight and tongue...
- 52 - Don't be lured away by with your money O man. All your money is no more than the entry and exit of a cup or half of it. If a man has one million Syrian Lire and becomes thirsty until he is about to die and a man comes to him and say I give a cup of water for half of your money, I think he will give it and if he suffers from urinary retention and the man tells I will take out this water from your stomach for the other half of your money. I think he will also agree. What is stranger than this is breath if there is shortness of breath one may die. This vitally needed breath our Lord Has made it very cheap and without price. God gave us a mind to think this is good and this is not good *{And within yourselves, Do you not see?}*[Althariyat 21]
- 53 - If a notion comes to you don't say: may Allah curse Satan but say: I seek refuge with Allah from the accursed Satan; like a dog if you hit, it will howl, the more you hit it, the more it howls; the same thing if you say may Allah curse Satan; he increases more.

⁽¹⁾ Sunan attirmidhy (323/4) No. (1924).

- 54 - I want you like the companions of the Prophet(*PBUH*) like lion I don't like the joker nor the weak person.
- 55 - Treat people as you want them to treat you use the balance of vice versa.
- 56 - The beard doesn't beautify a man, good treatment is what beautifies the beard.
- 57 - Don't think the accompaniment of the religious people is enough. It may be an argument against you.
- 58 - Don't disobey Allah as you will contradict your reality and if you contradict your reality then you won't find anything as in its real senses.
- 59 - It is not customary to find a miser as a master. "The master of the people is their servant"⁽¹⁾
- 60 - You will not be protected unless you follow the prophet. Protection is above covering.
- 61 - My sons be optimistic and not pessimistic. The Lord will be with you as long as you are optimistic. The Messenger {*PBUH*} has never been pessimistic. Be optimistic with Allah as far as possible.
- 62 - (Give the beggar even if he came on a horse back)⁽²⁾ whether he was a liar or truthful.
- 63 - First of all satisfy your conscience. your conscience is the successor of Allah in humans.

⁽¹⁾ Faidh Alkadeer: (122/4)

⁽²⁾ Mowata'a Malik (996/2) No. (1808)

- 64 - The lawful bite shows you the people of Allah religious. The bite must be lawful. Observing (the presence of Allah) is a result of lawful eating.
- 65 - If Allah loves a man and the man loves his Allah then he should not admit any one in his heart. If anyone entered his heart Allah either tries him with that one or take from him.
- 66 - Piety is protection. Look from whom you take your religion. Look from whom you take your knowledge. This knowledge is a religion so “look from whom you take your religion.”⁽¹⁾
- 67 - He who remain cowardly belief will never enter into his heart.
- 68 - The Almighty said *“You are the best community that ever emerged for humanity: you advocate what is good, and forbid what is bad, and you believe in Allah.”* [Al Umran 110] the spirit of religion is enjoying what is good and forbidding what is bad but each according to measure.
- 69 - Don’t accuse Allah. Never get confused and say everything is from Allah so you accuse Allah, our Lord is not accusable *“say all is from Allah.”* [Alnisa’a 78]...there is no evil from Allah, among His names are the Giver and Denier the giver of good and denier of evil. No evil will be evident until you disobey Him. Evil is the outcome of disobedience. Mistaken is the one who thinks wrongdoings and evils are written on the foreheads as our Lord has never created a man unhappy from the outset. Our prophet said “every child is born according to the innate disposition but his parents make him a Jew, a Christian or Magus ”⁽¹⁾ the innate is Islam and oneness. There is no original unhappiness it is temporary we are created for happiness. How can He forbid us from adultery

⁽¹⁾ Sahih Muslim (14/1)

⁽¹⁾ Sahih Albukhary (465/1) No.(1319)

and He let us commit it and punish us for it. How come! *“Say, “To Allah belongs the conclusive argument.”* [Alana’am 149] but the soul of man accepted this and acquired the evil morals. Evil has no origin it is the outcome of disobedience. The denier denies evils and the giver gives the good. All His names are concentrated.

70 - Don’t underrate any one. Nothing is small but yourself. A follower said to his Sheikh “ O my Sheikh give me the secret.” “ O my son you haven’t reached the status yet” the follower said “ I have become a good man. His Sheikh replied “ If you want then you must kiss the hand of the lowliest man in the world” the follower imagined that there is no one lower than a Jew working in cleaning dirt he came to him and said “khawaja” the Jew said “yes” the follower said” give me your hand to kiss it” “why?” said the Jew haven’t you found a man lowlier than me in the world? Go and kiss your own hand. Don’t think this is a miracle from the Jew this was the Sheikh in the personification of the Jew.!

71 - My sons don’t degrade any person in the world he might be graded very high by Allah ! You ridicule him and laugh at him while his heart is cool and his mercy is effective. He has the scope what make him laugh to you and doesn’t take his revenge!

72 - An advice to a school boy:

He (*may Allah be pleased with him*) said: my son don’t accompany any one. Stay in the school alone. if it is a must then sit with anyone who is morally higher than you; not more knowledgeable, otherwise he will teach you how to be wicked. Because our Lord when He praised our master Prophet Mohamed He praised him for his moral not his knowledge " *And you are of a great moral*

character” [Noon: 4] we know a man is considered higher than a man because of his moral rather than his knowledge.

- 73 - We must teach people asceticism by our asceticism and teach them honesty by being honest, courage by being courageous and understanding by being understanding. Then the enemy will be subdued. this is the example set by the companions of our prophet *“PBUH”*.
- 74 - We take Islam from Islam not from a Muslim.
- 75 - Don’t let your heart be heated for any matter. Truth is jealous. Let your heart be cool for anything; therein will be good and profit
- 76 - “Your Lord has whiffs in the days of your lifetime; present yourselves to them”⁽¹⁾ we subject ourselves and the sun enters just like the screen, window and the sun. wherever you are, Allah will be with you but, be with Him.
- 77 - Allah the Almighty has captivated me and I want you to love Allah Almighty. It is not appropriate to love anything else. I would not be pleased if Allah Sees you looking for anybody other than Him or replace Him with anyone else in your heart. Let your aim be the execution of the commands of Allah.
- 78 - Don’t commend or criticize at all. We should Say the truth and give our advice.
- 79 - truthfulness strengthen bonds ;i.e., truthfulness so that He raises your status in searching for the truth.

⁽¹⁾ Almujaam Alawsat (180/3 No. (2856

- 80 - Attribute the favour to the benefactor. {*So be conscious of God as much as you can*,.} [Altaghabon:16]
- 81 - My sons be always increasing. The capital is here in this world not in the Interstice or the Hereafter.
- 82 - The orator before ascending the platform he should reckon himself, recite Alfatihah for the prophet and make a genuine repentance and ascend the Minbar (the mosque platform). The sermon should be Allah said and the prophet said..
- 83 - If your son made a mistake and you want to punish him don't punish him to retaliate as he will not accept this and become angry but if you punish him through piety he will accept and will be happy. Don't punish him to retaliate he will definitely not accept this even if he is your son, servant or wife, they are all the same. Before you hit him you must cringe and break your soul to Allah and put your trust in Allah {*so take Him for your trustee*} [Almuzammil: 9] And you will immediately find him became satisfied, pleased and will respect you and kiss your hands-Why? That is not from you or him it is from God. This always happens and we have seen it before. Don't hit your sons to retaliate but cringe, break your soul and put your trust in Allah and then punish them. An unbroken soul is a snake. It kills.
- 84 - My sons don't curse your sons. If you cures them they will be miserable. Please help them what so ever they did. Don't help their devils and their soul which commands evil. If you pray for them Allah will bring happiness to them and so they will treat you the treatment of happiness. If you curse them our Lord may accept

the curse and turn them miserable and in this case they will treat you the miserable treatment.

85 - A mother is more responsible than A father as she is closer to the children.

86 - The child will be brought up according to the foster mother or the pregnant. If she is good and always reckons herself, nthe child will behave himself like her.

87 - If a man wants to know Allah will reckon him on the Day of Resurrection he must see how he himself treats people! It is always the same, if he is lenient Allah will be lenient with him and if he is not then Allah will treat him the fair way! This is a persistent rule. If a man wants to know how Allah Almighty will treat him on the day of resurrection he must just see how he treats others.

88 - He, *may God be pleased with him* replied to one of his followers who loved him in Europe:

“Keep your spirituals and Morales from absurdity and obscenity. Do not make friendship with those who can adversely affects your morals. Don’t be occupied with the pleasures of stomach and sexual organs. Be wise and think twice in any matter. Act against your desires and pleasures. Your vision indicates that you are going to overthrow yourself. Take care of yourself and do not go except to the sweetest of drinking places and you must be under the protection of your mother and father and the like of you stay under your parent’s control.

- 89 - I don't want anybody to tell me bad things about himself and I don't want him to tell me bad things about others. Truthful and pure If any one tells you a story wear in the names of Allah that none made you angry except the one who told you. A truthful and transparent man will benefit from me and I will benefit move from him. I don't want anyone to be miserable because of me. Trials rather than feasts have unified me as the latter do not unify. Allah Wants to see nobody in your heart except Him. I wouldn't be pleased if our Lord Saw you asking somebody else. Anyone who is truthful with me and follow me the Satan will never dare to come to him., honest in direction doesn't know laziness. If a man says that he is honest and the Satan comes to him we say he is a liar, you are a liar!
- 90 - My sons don't ask from Allah anything that may harm you. This is a small intellect. You do what I tell you. We: command and prohibition. We are just sons of Sharia. Our objective is Allah and we love Allah.
- 91 - Man cannot taste the prophet sayings (Hadith) or the Quranic Verses except after fearing God.*{and fear Allah; and Allah teaches you; and Allah knows everything.}*[Albaqarah:282]
- 92 - Anyone who wants to ask Allah for proper guidance (Istikharah) must first isolate himself from his will and accept what would happen surrender to what it includes and not to disobey the outcome so as not to fall in a mistake and evil resort.
- 93 - Don't put yourself in the place of one who benefit others. Always be the beneficiaries.. My sons stay always at increase. The capital is here in this world not in the Interstice or the Hereafter.

- 94 - Retire immediately after Isha'. firstly it is a blessing for the body and it is a mercy to your soul. This is how the existence was created, go to bed early in the evening except if you have necessities. Sit one or two hours before dawn where the Divine transfiguration with mercy and blessing in the name Blessing of the giver. Our Lord descend to the nearest heaven and Says: is there any repentant so that I can pardon him? Is there anyone seeking forgiveness so that I can forgive him?... A wise man sleeps early in the **evening** and wake up late in the evening. This division is made by the Fair Arbiter. The division of the One who appeared on the Throne in the name of Alrahman { *The Most Gracious Who, befitting His Majesty, took to the Throne* } [taha:5] { *And We did not send you (O dear Prophet Mohammed – peace and blessings be upon him except as a mercy for the entire world)* [Al Anbia':107] as Allah is the Lord of the worlds prophet Mohamed is the messenger with mercy to the worlds and the friends of God [Awlyah]: specialists of mercy in the worlds { "*He chooses by His mercy, whoever He wills*"}[Albaqara: 105] as all the existence is based on Divine mercy.
- 95 - When you get together don't speak about politics. Beware of doing so⁽¹⁾ *the* politician harms. Politics is from your soul, mind and nerves but wisdom is from loyalty to Allah. Allah told us that a wise man does not harm.

⁽¹⁾ His advise- may Allah be pleased from him- is for all followers who fears their involvement in unreligious politics which would weaken their direction to Allah and so leave the road as they involve themselves in the lower instead of the higher.

The martyr sheikh Abdulaziz AbdulHamid Albakry one asked him in Baghdad: Sir, all political parties work can we also work or no? he, may Allah be pleased of him said: you also work. This phrase was his starting point in his involvement in Sharia politics for the establishment of the truth and fair State. We knew that he authorized some orators to speak about Sharia politics while he refused to authorize others depending on the state, sanity and activity o the orator. He was the reference of several politicians in their specialty as well as their spiritual affairs and worldly difficulties.

- 96 - When you meet together speak about the people of Allah so that mercy can come to you and the doors heaven open so that all your words can be accepted by Allah, the Almighty { *And enter the houses using their gates* } [Albaqara: 189] The door has a gate don't come from the back. The gate is the Prophet *PBUH* { *And know that Allah's Messenger is among you* } The one who comes from the back of the house is a thief while that who comes from the door is a guest. When he comes he should not enter just like animals. No. the believing Muslim knocks on the door for the first time; if he is permitted he can enter otherwise he should wait for several minutes then knock again and if he is given the permission he can enter and if not he must wait for some time and knock for the third time. if allowed he can enter and if not he must return and the door of mercy and the door of good manners will open to him. He will be happy and find the purpose for which he came. As for the one who insists on entering, I take refuge with Allah! Many Satans' will enter with him, understand. { *So go to houses by the gates thereof,* } [Alaqara: 189] the real gate is good behaviour. If a man doesn't behave himself he will become just like a bear.
- 97 - If you get together remember Allah and remember the messenger of Allah so that blessings can come down to you.
- 98- My sons: Don't stay in the dense world; the animal world. There are worlds only known by Allah. You have to establish a relationship between you and them otherwise you will not know them and they will not know or come to you. The relationship will make them come to you. Depart from animalism and be humane { *Be a godly people* } [Al Umran:79] adopt Allah's moral Behave like the Prophet {*PBUH*} and you will be happy, truthful, brave

and generous. You will beautify the gatherings and time and place. You have to be severe rather than easy in reckoning yourselves. If you leave yourself without reckoning it will become like a biting dog, we seek refuge with Allah from it. If Allah loves a slave He will show him all his shortcomings to purify himself from them. He will make him aware of the special secrets. Don't ask the Divine qualities without following. Behaviour, verification and then truth (Thereafter) you certifies that you are a slave and the absolute doer is Allah. You sees it as a taste Allah the Almighty placed man in the status of a vicegerent "Allah created Adam in His own image"⁽¹⁾ Allah is not a body. His image: the meaning of the seven adjectives (Living, All-knowing, Able, All-hearing- All-seeing, All-willing and All-speaking) But, you are not an original successor and you should never claim this, instead you should say: *{ That is Allah's grace, which He grants to whomever He wishes, and Allah is dispenser of a great grace. }* [Aljuma': 4]

99- Don't let Allah see sins in your hearts as Allah Doesn't look at your bodies or cloths but, He looks into your hearts and if he sees anyone other than Him He will hate him and leave him to himself.⁽²⁾ O Lord don't leave us to ourselves even for a glance of an eye. Ourselves and souls has no existence. The existence is for You *{There is no god except You! You are immaculate! I have indeed been among the wrongdoers!'} [Alanbiya': 87]*

⁽¹⁾ Agreed upon. It goes like this " God created Adam in his own image; his height is 70 feet and when He created him He said: go and greet those who are sitting . They are angels and listen to their greetings it is your greeting and the greeting of your descendants. He said :peace be upon you. The reply was peace and Allah mercy be upon you. They added "Allah mercy"

Albukhary added: " every one enter paradise in the image of Adam and the creation is still decreasing up to now" Sahih Alukhary (2299/5) No: (5873) and Sahih Muslim (2017/4) No: (2612)

⁽²⁾ From a noble narration (Hadith) narrated by Imam Muslim (1987/4) no.(2564) from Abuhurayra may Allah be pleased with him "Allah doesn't look at your images and moneys but He looks into your hearts and deeds" another narration by Muslim goes like this " Allah doesn't look at your bodies or images but, He looks into your hearts and he pointed his finger to his chest"

- **Some of the benefits :-**

He, *may Allah be pleased of him* said:

- 1 - Ramadhan is one of the names of Allah fasting from anything other than Allah and breaking the fast in the name of Allah the Almighty. There is a meaning in fasting: fast from others and the Lover will tend to you “ fast and you will be healthy“⁽¹⁾ He who fasts for Allah, he becomes healthy for Allah and becomes servant of Allah.
- 2 - The period between the Asr and Maghrib is a great time and if it is up to me I won't get out or mix with others
- 3 - The sentimentalist if he perfects it will be with passion he should not be chosen to lead .
- 4 - Fertilization in the world is eternal; wakefulness brings light and inattentiveness brings darkness.
- 5 - Kissing fingers and butting them on the eyelids when the caller for the payers says I witness that Mohamed is the messenger of Allah is said, according to some religious scholars to protect the eyes from blindness. I say it helps opening the insight which is the heart.
- 6 - The control of the father over his daughter remains even after her marriage.
- 7 - Cold is the cause of all diseases.
- 8 - Glorified be Allah, all praise be to Allah, there is no God but Allah, Allah is the greatest and There is no power or strength

⁽¹⁾ Alfirmous of the letter passed down from Ali In Abi Talib (293/2) No. (3745).

save in Allah the higher the great stand for the mosque greeting prayer if there is a study session.

9 - Protection against the Evil Eye: in the name of Allah as Allah wills, there is no strength save in Allah.

10 - Forgetfulness: is either from sins or in the event of being busy with a high priority matter, the low priority matter will be forgotten.

11 - Purifiers for those who commit sins are as follows: The first is death, then the grave then the people of interstice then and it stands witness then the fathering and deployment. Either his punishment comes to an end after these horrors or he is sent to hell.

12 - All the existence is the water of Zamzam. The prophet *PBUH* said “Zamzam water is for what it was drunk for”⁽¹⁾

13 - The generous man when giving doesn't consider himself better than the one who was given (who took)

14 - Time, its vicissitudes and rules apply on the inattentive. The rule applies to him.

As for the people of witness neither ruled by time nor place govern them. They even don't have time or place “love of worldly affairs is the head of every sin”⁽²⁾

15 - Alka'ba was created for us and we are created for Him.

⁽¹⁾ Almustadrak Ala Assahihain (646/1) No. (1739)

⁽²⁾ Shuab Aliman by Albayhaqi(323/7) No.(10485)

- 16 - there is no progressive man without being retrogressive to Allah and His commands sent with His messengers *prayer of God be upon them..*
- 17 - Livelihood neither increases nor decreases. Its increase is a blessing and its decrease is a lack of blessing.
- 18 - The wolf is a coward because it eats the distant goats.
- 19 - Abraham is higher than Ibrahim. Abraham: had nothing to do with the infidels and he was full of love
- 20 - The intention is the essence of the purification the soul. “the intention of a man is better than his work”⁽¹⁾
- 21 - Time and place have no existence with Allah.
- 22 - Glory be to my high Lord, High in status not in place.
- 23 - The perfect believer always sees the favour of Allah on him. All his affairs are correct he has special Angels to guide him.
- 24 - If one of you says: O Allah pray on master Mohamed only once but with due respect it is better for him than one thousand without it.
- 25 - Anyone who walks on the path will reach his place, according to the direction he will reach the status not the place. He is, glorified be He, is wise.
- 26 - The most screened from Allah are the worshippers and the ascetics. They increase work and decrease good manners.

⁽¹⁾ Shuab Aliman (343/5) No. (6860)

The sign of the screened because of his asceticism and worship is that the ascetic degrades others.

27 - Everything speak by the Quran. {*And they will say to their skins, "Why did you testify against us?"; they will say, "Allah has made us talk, Who has given all things the power of speech*}[Fussilat: 21]

28 - No one greater than man in the existence save Allah.

29 - No similarity in the existence, even a grain is not similar to any other grain.

30 - The difference between the tempter (alwaswas) and piety is that the tempter controls you by force while you can go without piety.

31 - He who has no perfection doesn't like perfection.

32 - A status of the people of Allah is that they cannot die without being indebted.

33 - The attributes of man can change through Mohamedan education just like the Prophet companions *may Allah be pleased with them* whose morals before Islam were not acceptable and when Prophet Mohammed *PBUH* came and began to educate them they became the masters of the world by their ethics, knowledge and perfection.

34 - Man has two characteristics: belief and disbelief; he must believe in Allah and disbelieve in the forces of evil. If he does the contrary he contravenes and disobeys.

35 - The sand and gravel disease is caused by anger.

- 36 - He who controls himself controls others.
- 37 - Existence stands on command and prohibition. Man is the same, as he is commanded to be the vicegerent for what he has gathered.
- 38 - Desire and anger are the perfect perfections if they come after the purification of soul.
- 39 - Diseases have a fixed term just like your ages.
- 40 - Nothing in the world comes by chance or without any purpose { *This is the dispensation of the mighty, all-knowing (God).* } [yaseen:38]
- 41 - People think that our era is different from the time before, why my brother? The era of the Prophet Mohammed is companions and the believers, the good people and the holy men 'Awlya'. where have they gone now? They are still as they were but you are not prepared as you are adopting the means of unhappiness. You are screened from them otherwise they are existing and no one of them is missing! They won't be seen by X or Y. Only good people and holy men can see them all. None of them is missing.
- 42 - No miser can enter paradise, never! and no generous man can go to hell, never provided he is a believer.
- 43 - The miser usually says: one + one = two, two+ two= four until he makes a building on his heart! but that one doesn't say one + one. He says: I consider it didn't come to me. He gives the one to the poor, this is the close one.

- 44 - When a man dies he won't take anything with him: no farms, no trade, no liras, no lands and no houses. He only takes the fruits of the deeds he did with the poor people and the likes
- 45 - No one is similar to the other.
- 46 - Allah will definitely impoverish the usurer and jinee escort.
- 47 - It is not possible for a good man to love a wicked person but, the wicked man can love a good man.

• **Some Proverbs:**

He may Allah pleased with him said:

- 1 - Four things are signs of unhappiness: fearlessness of eye, obduracy, covertness, lasting hope and four contrary to them from happiness.
- 2 - If you were not a man of virtue you would not repent from a sin.
- 3 - Putting things in place according to the Divine command and prohibition is wisdom. The house or kingdom lacking a water house is incomplete.
- 4 - The water skin is two kinds ; either water or milk skin. A water skin produces scum and milk skin produces butter
{*The scum disappears like the foam on the bank, and that which is useful to man remains on the earth. }* [Alra'ad :17]
- 5 - The world bliss is a release of pain while the bliss of the hereafter is the real bliss.
- 6 - Affluence is a trial and poverty is a trial. The reference of affluence is thankfulness and the reference of poverty is

patience. O you who are patient. Existence is two parts
thankfulness and patience.

- 7 - It is Allah's will that the unseen can only be seen by the
unseen and the meaning can only be seen by the meaning.
The sense can only be known by the sense.
- 8. The inattentive has no scale for himself or the others.
- 9 - Illusion is from the inside.
- 10 - If you know the order of (Allah) the orders will be easy for
you.

Window for Questioners

1. He *GBPW* was inquired how did Alboraq carry the messenger of Allah *PPUH*?

He *GBPW* had answered: He was carried by his yearning, not Alboraq.

2. He *GBPW* was inquired about the statement of Alhamaziya poet on the prophet praising:

You have been created free of any defect as if you have been created as you wish

Which is higher: as you want or as he want? He *GBPW* replied: As he want, because Almighty Allah is more knowledgable than the messenger *PPUH*, and it is originally as he want, faulty was who said: as you want.

3. He *GBPW* was asked about our master Mohammad *PPUH*, when he saw his Lord, Did he see him by his vision or by his discerning eye?

He *GBPW* replied: The messenger *PPUH* is completely discerning, even his body has no shadow!

4. He *GBPW* was asked about the day of his birth *PPUH*?

He *GBPW* said and wrote in his handwriting.

He *PPUH* was born on 8. Rabie Alawal, on 8 Rabie Alawal⁽¹⁾!

5. He *GBPW* was asked about eating by portion, is it age increasing? and eating in surfeit? is it age decreasing?

He *GBPW* replied: Almighty Allah know that this self eats more to decrease its lifetime by addition of food over food and the other is opposite thereto.

The sick stomach could not accept the thick food and so is the speech of the God knowing people could not be carried by world loving hearts that full of sons, wives and leaderships.

6. He *GBPW* was asked: Could we call whom he practices impostors⁽²⁾ or enters into the fire without being burnt or drink poison and not harmed, (walli) or custodian and his deed is honour or (karama)?

He *GBPW* replied: This before being (karama) is called "abnormal". if the doer is a fasting, praying and right one person, we call it (karama) if otherwise it is was karama, Allah could houner him by prayer and we call it cheating and inducing, we do not call it (karama)

If said to us: Why had he not been harmed?

We say: with the means he took from his guide or shaikh, for another shaikh, up to our master; Ahmed Ar'rufaei *GBPW* and the (means) or secret he took from his shaikh is intended to maintain (Alkarama) to

⁽¹⁾ Our master, the messenger of Allah *PPUH* was asked about fasting of Monday, he said: that was my birthday. Saheih Muslim (2/8/8) No. (1162). So there is no dispute among scholars about his birthday being Monday, yet the dispute is the date of birth. Is it the seventh or the eighth or the know twelve among people and it was proved.

⁽²⁾ And his course does not include posters or anything similar to it.

prove credibility of miracle, which has been a miracle in the existence, and this is (karama) not of him but of his shaikh.

by calculation that the 8th day of Rabei Alawal is the only day that coincides with Monday and no other and this is what had been stated and confirmed by our master An'nabhan GBPW.

If he fasts, prays, God fearing, pure and righteous, then he could have (karama)

Those who practice posters and do not pray, may not know ablution (Wado), we do not trust such a person, practicing posters, drinking poison and entering into fire but he is a liar. These are induced.

The greatest thing is righteousness *((Be right as you were ordered and those who repented with you))* [Hood:13]

Person of (karama) are required not to do (karama), and in case that it comes there from, they better hide it, and it is required to cover (alkarama), opposite to the miracle (Alkarama) and inducing is relative to the doer and not the action.

The action is called something abnormal, it is normal that if he drinks poison, he shall die, while he does not die, if he enters fire, he shall be burnt, but does not, if he is being hit with (sheesh), he shall die and he is not affected.

Does such a person prove to be righteous fasting, pray and not telling lie?

If they said: No, we say to them: This is liar, it is called inducing and (Alkarama) is if his shaikh.

7. He *GBPW* was asked whether questioning and torture in the grave is on the soul or the body?

He *GBPW* replied: It is neither the soul nor the body to be questioned!

When the questioner got astonished and said: Who is going to be questioned then?

He *GBPW* said: Questioning is for the assigned self (*Allah may not assign a self except within its capacity*) [Albaqara:286] being the mother of lust, it is the origin of violations and accordingly you have to curb yourselves.

8. He *GBPW* was asked about whom he dies prior to maturity age, is he to paradise or to fire?

He *GBPW* replied that he who dies prior to maturity age is to paradise even if he is a son of Jew or magian or son of who ever because pen did not right against him.

9. He *GBPW* was asked: Is it true that bustard is to fire?

He *GBPW* replied: It is true if he is ordered by Allah and disobeyed or forbid him and he does not respond, hence Allah hath the valid argument as for his case of obedience, he says; Oh my lord, where is your valid argument? What have I done? You ordered me and I obeyed and you forbade me and also responded so should I be punished for my mother offence?!

10. He *GBPW* was asked about masters Mary, Is she a prophet or Walli (Custodian),?

He *GBPW* replied: She is one of the God wallis (custodians).

11. He *GBPW* was asked about the statement of he who said:

Visible you are but could not be seen for eyes screened by dots. What does mean by dots?

He *GBPW* replied: The other things. Person of true eye does not see other things or that he does not see beside Allah someone else.

12. He *GBPW* was asked about the statement of our master Abdulqader Aljailani GBPW: Beware show of yourself, as such show is destructive.

He *GBPW* replied: Do not tend to show or hide yourself and only stick to Allah who will either hide you or make you prominent, but Allah's will is as that he who tends to hide shall be shown and he who tends to show himself shall be hidden.

13. He *GBPW* was inquired that the messenger *PPUH* has the greater intercession so could inheritor have a share thereof?

He *GBPW* replied: Yes, and I would like to intercede for you.

14. He *GBPW* was asked: That we understand that the prophet PPUH saying: *((Do not be worried Allah is with us))* [At'taoba: 140], means do not be afraid.

He *GBPW* replied: No; why so? our master As Siddig is higher than that, our master As'siddig was truly aware that the truth was saving the prophet PPUH, but he was no longer patient and said to him: (Do

not be worried..). He put him back to his degree before, by the statement. (Do not be worried.. Allah is with us)

15. He *GBPW* was inquired: Is generosity acquired in the human?

He *GBPW* replied: Generosity is natural not acquired because everything in existence is original (Every born is born according to nature..)⁽¹⁾. No one who was born not generous at all, but when he sits with the stingy without morals, he acquires withholding there from, as for perfections, they are all natural and for that, Allah say: (*Allah hath the valid argument*) [Alan'am. 149]. Argument is always facing existence.

16. He *GBPW* was asked: Which is more harmful the present ignorance (Jahiliya) or the first ignorance?

He *GBPW* replied: The present ignorance is more harmful because is the first ignorance they had honour! and now one take his wife to the dancing for dancing with another man and he dances with the another woman! Where there is no honour and human pillar is honour being a character of arabism⁽¹⁾.

Arabism has three characters: First one is his honour, the second is his hospitality and the third is his courage. This is the Arab the pure arab who when meets with a non arab, the Arab is higher. If impose the arab and non arab are of one rank, being it good or bad, you find the arab stronger because he has honour, hospitality, and courage. This is the Muslim arab.

⁽¹⁾ Saheeh Albukhari (1/ 465) No. (1319)

⁽¹⁾ By his statement *GBPW*, about Arabism, he had not been biased to the Arab over nonarab.

In case it is Muslim arab and Muslim non arab the Muslim arab is more higher in rank than the nonarab⁽¹⁾.

As for, when the arab belief is limited, and the non-arab is of higher belief, almighty Allah say: *(The most higher of you to Allah is the most God – fearing, Allah is the most knowing and wise)* [Alhojorat-13]

If a new good act happened to an Arab (Walli) or patron and another good act for a non - arab Walli, the act of the arab is higher!

⁽¹⁾ Narrated by Ibn Omar GBPW who said: The messenger PPUH said: "He created the creature and chosed therefrom mankind and choosed from mankind the arab and choosed from the arab modhar and choosed from modhar Quraish and choosed from Quraish bani Hashim and I am the best from the best" He who loves the arab, he loves them in my love and he who hates the arab, he hate them in my hatered) Almostadrik (4/83) No, (6953).

And he also narrated, the God messenger PPUH said: "When Allah created mankind, Allah chosed the arab and chosed there from (Quraish) and hence chosed from Quraish bani Hashim and then chosed me from bani Hashim, so I am the best of the best" Almostadrik (4/ 97) No. (6996).

Narrated by Abohoraira GBPW, who said: The prophet PPUH said: When Allah created mankind, he sent Gebrael, he devided mankind into two parts, he made the arab one part and the non- arab another part and Allah preference.

among the arab, dividing Arab into two parts: dividing Yemen one part and Egypt another part and Quraish a third part and God preference was Qoraish and brought me from the best. A(mojam Alawsed) for At'tabrarni (4/135) No. (3802).

Narrated Anas GBPW said: The messenger PPUH said: Loving Qoraish is belief and loving Arab is belief and their hatered is a theism and he who loves arab, loves me as he - who hates arab, hates me- Almo'jam Alawsat (3/76) No. (2537).

Narrated Ibn Abbas GBPW them that the prophet PPUH said: Love the arab for three: because I am an arab, Qur'an is arabic and speech of heaven people is arabic- registered by Alhakem in Almostadrik - 4/97

Narrated Salman GBPW, said: The prophet said to me: Oh Salman, do not hate use to deviate from your religion"! I said: Oh, messenger of Allah: How could I hate you and Allah guideth me by you? He PPUH said: (You hate the arab to hate me) narrated At'timmizi: [5/723] No. (3927)

Narrated Anas Ibn Malek Alansari, narrated messenger of Allah PPUH that he said: (He who insult the arab, then those are the atheists)

Sho'ab Aleman an of Albaihaqi (2/231) No. (1612)

Narrated Abis'sahbaa An'namri, narrated Salman Alfarisy and they were living in Almada'en, Abosahbaa said: We happened to be with Salman at Almada'en and he said to us: The prophet PPUH said: (Do you love me?) and I said: Yes, I swear by Almighty Allah. He said Do not you hate me? I said: Who can hate you the messenger of Allah? He said: (He who hates the arab, hates me). narrated Alkhateeb Albaghdadi (14/ 366)

As his PPUH saying: (Loving arab is belief and their hatered is hypocrisy) Kanz Alommal, (12/ 82) No. (33924) as he PPUH said: (If the arab defamed, Islam is defamed). Maj'ma Az'zwa'ed (10/ 26).

17. He *GBPW* was asked, why had not the greater shaikh - Mohieddean ibn Arabi mterfered to end the seditions of his age?

He *GBPW*, replied: because he had been occupied by preparing himself.

18. He *GBPW* was asked about a prayer of Shaikh Abdus'salam ibn Mechaish: Oh my lord, I ask you keep people against me so that my heart may not trust any one other than you?

He *GBPW* was replied: He said it befor maturity, as for after maturity it is not.

18.He *GBPW* was asked about the angle's coming down to the (Walli) or custodian?

19.He *GBPW*, replied: The holy Qur'an is obvious about revelation to someone other than a prophet. Almighty Allah say: *(Those who said our lord is Allah and got righteous angles come down to them)* [Fos'silet: 30].

The questioner said: How did Emam ALghazali talk of revelation to the prophet rather than the (Walli)?

He *GBPW* said: That was at first meaning that Emam Alghazali said so at his beginning.

20. He *GBPW* was asked about the martyr, could his body be eaten up by worms?

He *GBPW* replied: Particularly the martyr of loving, the highest martyrdom is that of loving, and he was informed of a woman found after her death long time ago her body did not away and he *GBPW* said: She is martyr of loving - killed by love, or loving Allah and his messenger.

21. He *GBPW* was asked about the saying of the God messenger: (Oh God pleases give compensation to the giver and give loss to the non-giver)⁽¹⁾.

Did He *PPUH* pray against whom he does not expend his money to the needy?

He. *GBPW* replied that Allah messenger did not pray against him but prayed for the non- giver of his money to spend his funds into what please him by saying: and give the non- giver loss.....

22. He *GBPW* was asked: Allah messenger *PPUH* said: (Pray behind every good doer and dissolute)⁽²⁾ Oh master, we pray behind the good doer but how could we pray behind the dissolute?

He. *GBPW* replied: He either he takes from them or they take from him⁽³⁾.

⁽¹⁾ Saheeh Muslem (2/700) No. (1010)

⁽²⁾ Sonan Ad'dar Qotni in the statemet (In the true religion the prayer behind every good doer and dissolute) (2/57) NO. (7)

⁽³⁾ It is understood from his reply GBPW, that blessing when comes down to them, it comes to Alemam and shared among them, if he is a good doer and if he is dissolute, it first reaches prayer behind him and then includes him as Allah is the most knowledgable.

23. He *GBPW* was asked about the saying of our marsteress Aa'esha about Alesraa (night travel) wheather that his mattress *PPUH* was still hot

He *GBPW* replied: This is mistaken, confusion of past, he had not yet married her⁽¹⁾. This saying is inadmissible because marriage was in Almadeena while the messenger *PPUH* night travel and ascending was in Makka.

24. He *GBPW* was asked about the hour where in prayer is accepted on Friday?

He *GBPW* replied: The Last hour of Friday (day).

25. He *GBPW* was asked about his saying *PPUH* prior to his death: "Get to me a paper to write to you may not be misted after me"⁽²⁾ What did he want to write *PPUH*?

He *GBPW*, replied: "He wanted to write on the knowledge of monotheism which is the knowledge of sophism "Let me write to you a statement that you may never be misted there after" Our master Omar said: We are sufficed by the book of Allah.

26. He *GBPW* said: someone asked me saying. Is it true that the apostole happened to be buying and selling. Until the sweat of his foreheads? I said to him: The messenger said it yet he did not do it but he said it for the stingy. I swear that I could not do it. If for example someone

⁽¹⁾ Her age in the year of (Israa and Me'raj) nighttravel and Ascending was four or five years Saheeh Muslem (2/1259) No. (1637)

⁽²⁾ Saheeh Muslem (2/1259) No. (1637)

came to me to collect fees of electricity or water, I fraud until I give him one Frank or two Franks, three or even four.. over the sum⁽³⁾.

27. He *GBPW* was asked about his saying *PPUH*: (Scape from the leper as your scape from the lion)⁽⁴⁾, while God messenger had eaten with the leper! then how could that be? He *GBPW* answered that good faith is either belief on sense and messenger *PPUH* has been of a sense belief - he does not only belief, but he is sure that no action being little or big could be made unless by Allah. The prophet *PPUH* said: (Scape from the leper as you scape from lion), to whom he fears to be infected due his fear. He who is weak in belief shall be infected. I do not fear and I ate with tubercular of the third degree. Infection could not enter unless into the weak or whose belief is not certain and this course is a course of sense.

In another version, he was asked: How could we be forbidden by the (prophet *PPUH* to (scape from the leper as from the lion) while he *PPUH*, ate with the leper. Should take his saying or his act? He *GBPW* replied that the prophet said: scape from the leper to those of weak belief as for the one who is certain with his sense, he could eat as the prophet *PPUH* did: "No infection in Islam".

28. He *GBPW* was asked about the best individual in the followers of the prophet Mohammad *PPUH*.

⁽³⁾ This speech was when Frank was of a considerable value in the Syrian currency.

⁽⁴⁾ Musnad Ahmed ibn Hanbal (2/443) No. (9720). Reversed by Albukhari in the wording "scape from the leper as you scape from the lion" (5/2185) No. (5380).

He *GBPW* said: He who has no knowledge, says: our master Abu-Bakr As'siddiq *GBPW* however, the knowledgeable says: Our master Eisa *PUH* because he requested Allah to become an individual of Mohammad *PPUH* followers and Allah offered him, and has two resurrection : First he will be resurrected as an apostle for beni Israel, second, he will be resurrected as an individual among prophet Mohammed followers.

He *GBPW* is the conclusive of the general (Awliaa) or patrons and not the private as he is not prophecy conclusion because prophecy conclusion is one who is our Master Mohd *PPUH* and the conclusion of (Wilaya) means its leader or conclusion, being one thing conclusive of the general (Wilaya) is our master Eisa *PPU* who requested before six hundred years to be made by Allah among Mohammad followers.

29. He *GBPW* was asked about the demon sticking to human, may it happen?

He *GBPW* answered: Yes⁽¹⁾.

30. He *GBPW* was asked: Why suspicion only comes to us during prayer?

He *GBPW* replied: Because God messenger *PPUH* said: (Prayer is light)⁽¹⁾ and suspicions come in prayer not pilgrimage nor in zakat, prayer is light which does not take or give but it uncovers and so you

⁽¹⁾ Almighty Allah say: *(Those who eat the usury could not wake up unless like he who is hit by satan)* [Albaqara 275].

⁽¹⁾ Saheeh Muslem (1/203) No. (223).

have to resipiscene truly prior to your beginning the prayer and so on until you get pure and do not there after see except perfection.

In all cases, the devil comes unless during (sojood) prostration because prostration is ordered since the nearest of servant to his master is during his prostration⁽²⁾.

31. He *GBPW* was asked about the human sperm if put in a life suitable place like the uterus?

He. *GBPW* replied: But soul can not be put there in. *(They ask you about the soul, tell them that soul is my lord affair)* [Alesraa - 85]

32. He *GBPW* was asked about the believer when in heaven while his wife is of higher rank in heaven and he is only stuffed, so how could they meet?

He *GBPW* replied: Allah may honour her by giving her degree to her husband and the same with the husband if he is high in heaven and his wife is less than him, Allah may honour her by him and promote her.

As for the girl who did not get married, she will according to her world degree and Allah may marry her with a prophet or messenger or believer or knowledgeable equal to her rank.

As for the woman of heaven and her husband of fire, if he is of the eternals, Allah may marry her in equal to her degree in one of the heaven persons or otherwise, she waits until he becomes pure to marry and Allah is the most knowledgeable.

33. He *GBPW* was asked about sophists, why called sophists?

⁽²⁾ Included by Muslem in his Saheeh (1/ 350) No. (482).

He *GBPW* replied: because they have inherited AL- Mustafa *PPUH* and sophists are the pure persons.

34. He *GBPW* was asked about the prophet saying: (Beware Allah and make good your demand.)⁽¹⁾

He *GBPW* replied: Say: OH God, we request to you for forgiveness and heath, this is improvement of request by saying oh Lord, we request forgiveness and heath and best conclusion.

35. He *GBPW* was asked about God - fearing?

He *GBPW* replied that God - Fearing is to follow.

36. He *GBPW* was asked: Which is first: Truth or Resipiscence?

He *GBPW* replied: resipiseence is prior to truth.

37. He *GBPW* was asked: My master, how can I get purity?

He *GBPW* replied: Look at yourself and do not look at other people.

38. He *GBPW* was asked about the best treatment to purity the self and improve?

He *GBPW* replied: The questioning.

39. He *GBPW* had asked those around him, what are the best acts? No one replied and he said: Going with the God by people is the best act

⁽¹⁾ Almostadrik (4/ 361) No. (7924).

to Allah: *(Oh you believers, beware Allah and go with the truth tellers.)* [At'toba: 119]

40. He *GBPW* was asked: Which is better: adherence or politeness? As if the shaikh orders his student to eat with him or other.

He *GBPW* replied: Adherence is better than politeness or it is of politeness and in other words, adherence is be one of politeness blessings.

41. He *GBPW* asked about anger and He replied: Anger is maturity when your anger is for Allah and not for yourself.

42. He *GBPW* asked about the nearest course to Allah? And reasons behind difference of courses?

He *GBPW* replied: The nearest course to Allah is the course of the greater Imam Aba Haneefa.

The questioner said: Oh sir but your course is Ash'shafei.

He *GBPW* said: I have no bias. The nearest course to Allah is the course of Imam Ash'shafei but the prophet clan used to educate their children according to the course of Imam Ash'shafei.

Imam Abuhaneefa (used to consult the spirit of the text and he was God knowing) while Imam Ash'shafei used to consult the text and he was one of the pillars) and Imam Malek is (emam)⁽¹⁾ and Imam Ahmed (true believer)

⁽¹⁾ For inheriter of Mohd two minister and each is called Emam.

Difference of courses is due to difference of his conditions: (Pray as you saw me praying)⁽¹⁾ and from this course were setup according to their seeing him

(Sahabi) or prophet companion is not to imitate an other sahabi but adheres to the messenger. Religion is so wide, mercy as difference of courses is a mercy as all courses emanate from the messenger and all done by the messenger. One saw him in prostration and so on. He "Pray as you saw me praying". Diligent may not imitate a diligent as sahaba did not use to act except on their observance.

If we like to imitate one course, we have to take duties rather than licences being the most safe to us.

All courses are beloved to us, as any of them we adopt may keep us with Allah provided that you apply according to God will not to your will.

43. He *GBPW* was asked: Could tribulation come to end?

He *GBPW* replied: Could up grading end? As long as upgrading endless, tribulation is also endless.

44. He *GBPW* asked about our master Luqman?

He *GBPW* said: To me, Luqman is prophet.

And about our master Dulgharnain?

He *GBPW* Dulgharnain is prophet and messenger.

⁽¹⁾ Revealed by Albukhari (1/ 226) No. [605].

45. He *GBPW* asked about the saying of our master Owais Alqurani: I swear by Allah that there was no invasion made by the messenger without my participation and not had his decent face injured unless my face too or certain part his bones broken unless the same to me, so how could this be?

He *GBPW* answered: The messenger *PPUH* said: (Person is with whom he loved)⁽¹⁾.

46. He *GBPW* was asked about the saying of our master Abdulazeez Ad'dabbagh in Alibreez that he saw lights of the prophet wives and that light of Sayedah Aa'esha was the most higher. Why had her light been the most higher over that of other mothers of the believers?

He *GBPW* the reason behind this light is the tribulation focused on her.

47. He *GBPW* asked Is not the (sahabi) he who saw the messenger and believed there in and they are the best generation and what about the four pillars and the grand God by persons have they not yet attention the sahaba degree?

He *GBPW* said: You say: As'sahabi is whom who saw the messenger *PPUH*. Have the grand God by person not seen him and one of them says: If the messenger gets absent to me one moment, I do not consider myself muslim.

48. He *GBPW* asked: Who is better: our masteress Aa'esha or our masteress Khadeeja

⁽¹⁾ Revealed by Albukhari (5/ 2283) No. [5816].

He *GBPW* replied: If prior to the incidence of lie Khadeeja is a better but after event of lie, Aa'esha is better.

49. He *GBPW* was asked: Why when the prophet entered into the cave and our master Abubakr entered with him, cut from his dress and put on the holes except one hole he closed with his leg and the snake bit him.

He *GBPW* replied: It is your ignorance, so that you might show the merit of our master Abubakr as a true lover and on the death of our master Abubakr, the pain returned until he died as martyr.

50. He *GBPW* asked: How could our master Adam forget and he was infallible?

He *GBPW* answered: Perfect persons are concerned with the higher and foreget themselves. Our master Adam, ate from the tree because he was the first human being and he did not know in the world some one lieing, he got in mind that Allah hath prohibited him, so how could Eblis command him this?

(He shared with both of them that I am advisor to you) [Ala'raf: 21].

Our master Adam ate from the tree to be beside his Lord and of the eternal. I saw him wakeably not in sleeping and I found him a pure nature. Our master Adam has admitted that he is disobeyed. He returned to Allah, wept and broken, he did not say: I have not disobeyed knowing that Allah (being) giory approved in the holly Qur'an by saying: *(He forgot as we have not observed his strong will)* [Taha: 115]. He had never insisted to disobediment because he was

infallible, Normal lovers, my dear could not be different with his beloved, let alone the spritual lover? more over the infallible, yet God will inforced on him as education of his children if they fell in to the same, they had already got the lesson of resipiscence and by subservience and admission as Allah hath accepted his resipiscence and make him khalifate in the Earth. Such is the strong the strong is not he who does not disobey but the strong is the one who does insist to disobediment and who admits his mistake and got that he had a bright light by which he perceived the secret. Our \master mention in the holly Qur'an seven thousand years ago and prior to Adam there were more Adams and after Adam, Adams as there are no humans except on this earth.

51. He *GBPW* was asked about the heaven where our master Adam and Mothe Eve, is it on Earth or other?

He *GBPW* replied: He was created here and heaven is up where he and Eve were taken to the heaven or to the heaven and hence they all dropped to the earth: or our master Adam, masteress Eve and Eblis.

52. He *GBPW* asked about our master Alkhidr, could he meet with our grand master the messenger?

He *GBPW* said: He meet with the Godly persons, how could he not meet with the messenger?

The questioner said: There is no (hadeeth) prophet say of that?

He *GBPW* said: These are godly secrets with godly persons and he who uncover the secret shall killed!

53. He *GBPW* was asked about (Alghaoth) or succour?

He *GBPW* replied: He is government official head government who is useful, as for the self individual he is an absolute being educated by the messenger and the perfect inheritor who inherits all blessings of the messenger *PPUH* except the prophecy and the message of sharia.

54. He *GBPW* was asked, why had the boy been killed as mentioned in surat Alkaf (cave)?

He *GBPW* answered that our master Alkhidr had informed his parent that the boy shall be unhappy and if you permit me kill him, Allah shall bless you with a girl that would get married and born a boy who will become prophet and the boy father agreed and he was killed by our master Alkhidr.

The questioner returned to ask: What offence made by the boy?

He *GBPW* replied that thin boy according to God knowledge shall be unhappy if he (lives) and was freed from unhappiness as he saved his parents from its consequence and they shall be blessed with a girl to born a boy that would become prophet, and this event shall not be repeated.

55. He *GBPW* was asked? Master, may I prohibit people from hand kissing?

He *GBPW* answered: He whose hand is being kissed, if he practices adultery, could they kiss his hand? he said: No.

He *GBPW* said: It should be known that they kiss the sharia hand and in this case it is not forbidden.

56. He *GBPW* was asked: Is it true that all woman are of less mind and religion?

He *GBPW* answered: No. by almighty Allah! In fact, there are women that one of them is equal to one hundred thousands men- not one thousand! PPUS said: (Men who become perfect are more, while perfect women are only four: Asia, Mary, Khadiga and Fatima)¹

67. He *GBPW* was asked about bad notions.

He *GBPW* replied: This is from food notions have tastes in the mouth like food.

Alawlia or sophists question them self on the notion if notion is good, they thank Allah for this blessing if notion is not good they ask forgiveness and pledge not to repeat.

58. He *GBPW* was impaired about the who believes in reason of the world: He either moves to his work with seriousness, activity, strength, determination, punctuality, organization and not sleeping to give it all of himself in order to receive some of it but he deviates from the other life to do hard work in this life and be haunted grievancies and sadnesses finding no rest and no sense in his worship and no light on his face let alone his heart.

And he either direct himself by heart to the other life to taste some of his worship pleasure and observe the light of approaching Allah to abandon world work and not cases for it leaving it's reasons to

decrease in the activity, disrupt his work and lost his customers and quitted by his partner so that his business is disrupted after being organized when notion comes to him and says: (One has sufficient effence to loose who may cater for him)⁽¹⁾

And he accuses his state and his approach to the other life ashe may set back from the other life coarse and sticks to this life like the blind and perished so what is the course?

As for he who is occupied by his present life showingly embarking on it quitting his lord and that is a dog is human form, since he decided to be unhappy by embarking absolutely in this life which is a dead animal and its seekers are dogs. It is his enemy and his lords enemy and religion enemy he adhered to it by heart until putting his heart in darkness screaming him from light and lightened persons making him getting closer to the debauchery until he become one of them because his beloved is there with them such a person is ruled by death penalty.

As for the other who approaches the other life by heart and body feeling world life to disrupt his works, to be considered ignorant and weak being beaten by work and adopting laziness for his work to delay and his conditions to deteriorate.

As for the believers who is God knowing and God rules or the believers who has are ference of guidance, could consider this life as he simultaneously considers the other life.

His work in this life is well organized and perfect in all aspects, then the work says to its creators I hereby my lord, would like to realize that he gave me my right, so please reward him in my behalf. The creator say: I give him my love and my servants.love, as for me, I love

⁽¹⁾ Almustdrak upon Alsahihaien (4/545) N: (8526)

my servants, I plant into their heart love to perfecter of his work, provided that he does so in obedience.

Of my order, “Allah loveth that if one of you did a work, he should perfect it”⁽¹⁾ as he should perfect his work by his own body while his heart is stick to heaven and his sew should her creator. In this way, he is in obvious being – his heart is with Allah while his body is in work – it is soul in heaven and his body in world, he could see his master in his work. In every act of work, food, drink and lesson, he observes his master in that act. This is the khalifa of Allah on the Earth, as Allah hath made Adam PUH Khalifa on the earth and taught him all names making him khalifa over angles and he of his offspring and adopting his course is going to be higher than angles because he adds between angles characters being of light and between human characters that eat, drink, marry, sleep, sell and buy. He whose belief overcomes his instinct, is higher than angles. Renunciation is that of the heart not of the hand, and so renunciation is a heart state.

59. He *GBPW* asked about the God saying: *(keep yourself with those who call up on their lord at morning and evening wanting to please him)* [Alkahf: 28] Is it exclusive to the messenger *PPUH* or general?

He *GBPW* replied: any address directed to the messenger *PPUH* is also directed to us.

60. He *GBPW* was asked about the God saying: *(what a regret over humans, whenever a messenger came to them, they responded with contumely)* [Yaseen: 30]?

⁽¹⁾ Majma Alzwa’ed (4/98).

He *GBPW* answered: Every self is a messenger.

61. He *GBPW* asked: what do you say sir in the act of praising Allah by sophists using the God name (Allah), though the prophet *PPUH* says “The best of my saying and the prior prophets’ is (No God other than Allah)⁽¹⁾ then how could most of them praise by the individual name: Allah?

He *GBPW* said: The stated saying: “The best of my saying and the prior prophets’ is (No God other than Allah”, is for making religious rules and guiding people to monotheism, and this is what messenger *PPUH* were sent with.

Praising with “No God than Allah” includes negation and approval, and this is the praising of the common persons by which they deny their notions and obsessions, as for the elite who do not have something to deny (or what needs to be denied), they are the persons of constant awareness of Allah, they never forget their lord as this issue is both general and special. The general praising is the tongue of legislation of denial and approval who the special God praising is the praising of their beloved and this is higher and its persons are elites.

62. He *GBPW* was asked about the heaven saying: “I am at my server’s belief in me as I am with him when he remembers me and if he remembers me in himself, I remember him in myself and if he remembers me in a public, I remember him in a better public)⁽²⁾.

⁽¹⁾ Revealed by At’tirmizi (5/ 572) No. (3585)

⁽²⁾ Saheeh Muslem (4/ 2016) No. (2675)

If Alshaba (prophet companions) remember Allah in the prophet *PPUH* meeting, in which public higher than this to be remembered?

He *GBPW* replied: world are three: Mohammad world, world of the earth people and the world of heaven. Ahmadi, and world of the throne

Almahmoudi, if they remember him in the Mahmoudan world in the earth, he remembers them in the Ahmadan world in heaven, and if they remember him in the Ahmadan world, he remember them in the Mahmoudan world (Alarsh) throne.

63. He *GBPW* asked about characters of almighty Allah, are they the essence of Allah or are they neither essence of God nor other?

He *GBPW* replied: They are neither essence of Allah nor other.

64. He *GBPW* asked about smoking?

He *GBPW* replied: We consider smoking illegal because it is harmful and for people it is subject to the fire rules, because some persons without smoking they get atheist.

The questioner said: Also smoking within the mosque and (Halagat Az'ziker) orgazening to praise Allah?

He *GBPW* said: (Haram) or forbidden, smoking is forbidden! Since it is harmful and he who says not harmful is like animal.

Ask medical doctors: Is tobacco harmful or not? Smoking is not harmful in the beginning if one is so fit, but after the age of fifty, sixty ext, it become harmful.

My eye saw not and my ear heard not my nose smelt heavenly man who smoked smoking to Godly persons is forbidden while to people is subject to the five rules.

There are three hundred and sixty angles with the person, everyone has a job, smoke, onion, garlic and back biting are harmful to those angles, may you not be fine with them, a person may not get patronage (Alwilaya) unless Allah bless him by abandonment of smoking. He *GBPW* was asked about selling cigarette and tobacco? He forbids even sale of the tobacco paper as he heard persons in his meeting whispering! He said: what about you? They said: We differ over smoking some of us, say it is illegal while another say it only hated. He *GBPW* said: Smoking is necessary (Wajib), they said how? He said: smoking is a must to he who if not smokes, shall become atheist. Smoking is subject to five rules.

65. He *GBPW* said: During my coming here, I observed a sheikh with a man of an injured face and plasters! He said to me Sir, I would like to ask you. I said to him, before you ask me! The sheikh says to wash the intact and rub the injured. He said: Yes. I said to him do not listen to him! And the sheikh is beside him. I said to him do not listen to him – you rub only once, do not put water there on because it swells (It get swelling and inflammable). Our religion is not so, or religion is no harm and no harming⁽¹⁾. When I said this to him, he looks as if put death penalty and forgiven or as if he was in the grave and got out!

66. He *GBPW* said: one of our brother was inflicted with pimples in hands and face. I said to him avoid ablution! You must not make

⁽¹⁾ Almustadrik of the sahehain (2/66) No. (2345)

(wado) ablution, because water will scalate your disease and got swelling – this is no allowed our religion is not so.

67. He *GBPW* was asked about going for giving condolence?

He *GBPW* replied: go for that

The questioner said: Sir, if there in we find smoking or backbiting?

He *GBPW* said: If there in is smoking or backbiting do go to.

68. He *GBPW* was asked about looking at women in the mirror, Is it legal or illegal?

He *GBPW* replied: (Haram) or illegal. The questioner said: How coild we direct people with this knowing that it included in the religions book?

He *GBPW* answered: Some say: It is possible, but tell them that the sheikh told us it is (Haram).

69. He *GBPW* asked about ornament of mosques is it one of the dooms day indication?

He *GBPW* said: Yes, it is of the dooms day indications.

70. He *GBPW* was asked about purchasing some items from a nationalized company. Is it legal?

He *GBPW* said: it is illegal.

71. The questioner said: Sir, Endowment had equipped / provided us with furniture for the religious school from nationalized company?

He *GBPW* said: This is the responsibility of endowment and does not concern you.

72. He *GBPW* asked about taking canned food?

He *GBPW* Eat all canned food except meat⁽¹⁾.

73. He *GBPW* asked about drinking beer, is it Halal or Haram?

HE *GBPW* replied: Haram, intoxicant.

74. He *GBPW* was asked about buying the mortgaged house in the red estate bank?

He *GBPW* answered: possible with being hated.

75. He *GBPW* asked about shaving the moustache?

He *GBPW* raised his head and eyes upwards to express his dislike to such shaving and said: I happened to shave my moustache once and I hated that and had not repeat.

He said about shaving armpit and pubis. I do this every Friday and said that devil enters humans through the moral dirt or material dirt. Islam is been clean inside and outside.

⁽¹⁾ Being afraid that the meat was slaughtered in anon – Islamic way or that they are of non – heavenly religions people.

76. He *GBPW* asked about the occupied (colonized) land. Is it illegal or haram to eat or pray therein?

He *GBPW* replied: Occupied or colonized land is illegal to eat therein and it is hated for prayer therein.

77. He *GBPW* asked about hiring things of the mosque to the other.

He *GBPW* answered: Yes, possible.

78. He *GBPW* asked about partnership, if two persons by a harvest machine and one of them work as driver (could he take the wage as partner and works)?

He *GBPW* replied: Yes, and as if he become outsider.

79. He *GBPW* asked about dropping off pray and fasting and remission of sins, sacrifice and grievances from the dead. Could be dropped from him if done like (Hanafiya) and could we do it?

He *GBPW* kept silent and gave answer and it is known to us that he had forbidden Ash'shaikh Abdulazeez Salem As'samara'ei in Iraq to do that and he stopped so.

80. He *GBPW* asked about the noon pray after Friday?

He *GBPW* replied: I do not pray this, because the messenger *PPUH* had not prayed it but I direct scholars to do because you are with the scholars, as for myself, I am with the messenger *PPUH*.

81. He *GBPW* was asked about “At’taraweh prayer” could we make eight (Rak’as) or twenty?

He *GBPW* replied and the questioner was writing.

Write: Twenty Raka’s for sure and confirmed saying: Did write “for sure”.

82. He *GBPW* asked about writing on the religious books?

Answered: It is possible or – nothing there against.

83. He *GBPW* asked about co – agriculture and what rule there of in it types and ways?

He *GBPW* replied: If I give the land and you give the work and cultivation, it is acceptable, the best co- cultivation is what agreed upon by the two sides.

84. One questioners asked him ----- on (Alwird) certain praising after the five prayer saying in Iraq they are different, everyone has a course?

He *GBPW* replied: Be like and repeat twice or trice. Do like me after prayers.

85. He *GBPW* asked about a girl asked by the realestate department to get her photo with the purpose of register the Land plat in her name. Is it allowed to take photo of the woman?

He *GBPW* replied: No objection to that, as for (Ahmed mother – his wife, I do not accept to take photo.

86. He *GBPW* asked about taking kids to kindergarten?

He *GBPW* said: How are the teachers women? The questioner said:
Anti – shari’a.

He *GBPW* said: Not allowed.

87. He *GBPW* asked about being tough with young students or being
easy or both ways?

He *GBPW* replied: As for being tough, it is forbidden and being so
easy, it is also no, as for keeping in between, will be good.

88. He *GBPW* was asked about the rule of cheating and deceiving in
examination. Is it acceptable in shari’a or no?

He *GBPW* said: "not acceptable at all and he cannot be a scholar".

89. He *GBPW* was asked about (wado) ablution according to Hanafi
course and pray to the Shafei course, due to embarrassment sometime
happen by tough of a woman?

He *GBPW* replied: If his (wado) according to the Hanafi course is
correct, he can pray according to the shafeie course, because ablution
to us is a separate worship. Ablution is a symbol between Allah who
does not die and his server, and the more one lessens water, the he
increases reverence.

90. He *GBPW* asked: Is it possible to withdraw the milk fat before selling
it?

He *GBPW* replied: This is deception and it is illegal you might have sold it to one who wants the fat.

91. He *GBPW* was asked about funeral prayer to those who died as muslims but were not praying?

He *GBPW* replied: Prey to them and that to Allah.

92. He *GBPW* asked by Alhaj Mahmoud Mohawish Alkabeesi *GBH* could I honour one of my sons because he is the best and most religious and handest worker?

He *GBPW* replied: Oh Mahmoud, leave things to Allah and do not classify any one, the Godly heart may change otherwise and bad changed to good, so would you say to God? Give everyone his right and do not interference in God will – It so happened that some of his sons returned to Allah after their father's death GBH and got to help the poor and visit relatives! Consider what knowing persons tell and if Alhaj tended to discrimination among them, it could have made hatered and enmity between them.

93. He *GBPW* was asked about the pray (Qibla) direction when he is on the moon.

He *GBPW* replied: His Qibla is the earth.

94. He *GBPW* Master, you say that supplication is three parts: Praying by tounge, by mind and by the strong need and as all times of the God – knowing person are need to resort to Allah. Such prayer is acceptable

according to the knowledgable will and his need. So why he prayed and accepted?

He *GBPW* said: I resort to Allah I resort to Allah. I have not asked Allah as I do not believe that a godly person is able to ask God, as my demand could not be better than my present condition.

You see my demand is higher than your present condition – I eras and so, I am not so.

The questioner: Is your supplication sir after prayer or during praising?

He *GBPW* replied: Worship supplication – Could I ask Allah to give? I resort to Allah against such an act- I swear that I do not know, I have been taken by God perfection. If I demand from Allah, I fear to give one what I demand!! Do I know like Allah or do I have wisdom and knowledge of Allah? Tell me, have anything like Allah? No all no, so why should I call?! I only ask to prove that I am a server to Allah and I don't ask Allah to give me what I want. Allah may not allow Allah is the rich and I am the poor, he is the strong and I am the weak, he is the higher and I am the lower.

I just call to show myself as his server or slave as for giving me what I want “God may not allow – God may not allow!”.

I am now a religion follower and sometimes say: Oh Lord help in fulfillment of debt, but I do not dare, I swear I dare not – I am afraid because he is more knowledgable than me. He alone make all this and curb me in this way then how could I ask?! I resort to almighty Allah. What he give me is great than whatever I imagine – Allah is always giving me – millions of gifts. I am ignorant and almighty Allah is

knowing and wise characterized by lordship. He is a lord and I am a slave how could I tell or ask Allah other than worshipping. If I say: fulfill my dept or do not enforce against me... could I ask to make me a God!! Not possible... not possible. Our master Mohammad *PPUH* had his bone broken and face wounded and said oh God, orient my people, they know not⁽¹⁾. He showed his being a slave to Allah.

95. He *GBPW* was asked about the skys?

He *GBPW* replied: skys are white transparent like crystals (the enter sees the inner) they are tangible and not tangible.

96. He *GBPW* asked: What in-between sky and sky?

He *GBPW* said: Alight like the soft cotton.

⁽¹⁾ Sonen Ibn Maja (1/ 291) NO. (4027).

Windows for Women

WE GBPWH said:

- 1- One of the totality of respect in the gown, it is the cover, she must cover herself so that no one can see her face or her hair and nothing at all.
- 2- My daughters, may Allah be pleased with you! Don't be lenient with your face and do not uncover.
- 3- What does mean for a girl getting out bare-faces? She said: legal veil. She is a liar, legal veil means by prayer, woman's beauty is in her face.
- 4- Woman is required within her house, to put a cover on her head as politesse not shari'a! and good manners with the angles.
- 5- Those who said: Legal Veil! Legal means by the prayer as away from prayer, woman may not show any part of her body whether big or small. Not at all. Away from the prayer, all her parts of body are genital for aliens who are not unmarriageable.
- 6- One of our sisters was inside the examination hall when a controller said: Do you order something miss? She did not answer him and once again said to her: miss.. she said yes, I want not to see your face at all! He got silent.
- 7- I wonder how could a woman pray against her sun or brother or relatives or even her enemy! This wrong! I advise you for almighty Allah. Do not supplicate against your child, son since up to then.

Allah hath not given him assignment, secondly! Your enemy who harmed you is of himself. It is from the devil, because devil may not rest and your women are being loved by Allah!

Take it from me, I do not allow anyone to pray against another at all, the messenger PPUH on Ohad Day, was hit and had his collarbone broken and his virtuous face wounded! Though PPUH has come to save us from darkness to light. They said: Oh messenger of Allah, pray against those! What did he say to them PPUH? He said: (Oh my lard! Please guide my people who do not know)⁽¹⁾. !These people who did not harm him and those who harmed him, said: (Oh my lard! Forgive my people who do not know?

How do you dress your son in short, while if he becomes older could not wear long dress! my daughters, may Allah be pleased with you! Don't pray against your sons, be careful that if your young son made a mistake, do not supplicate against, I am afraid that doors of heaven may be open to become harmed or suffering by your prayer if he got suffering, how might be treat you? Treatment of happiness or treatment of suffering? It is treatment of suffering, So you better pray for him, and in case you do not pray for him, at least stop, hit him and not pray against,.. Your son! Your son! How could you take him? He is a part of your liver, part of your heart, how could you pray against? beware doors of heaven being open! My daughters I repeat to you warning you to pray against your sons one day, if your son is happy, he will give you happiness too, and serves you when you got old, and considers himself obligated to do so.

If you like your son to be with you as you wish, do not feed him except the (Halal), legal and you do not leave the home, because the young child is

⁽¹⁾Sunan Ibn Majah (10/14) No (4027)

linked to mother more than father, his father leaves home for work.. as far his mother; she used to stay with him all the day at home, And as long as she is at home fasting and praying the child follows her; the young child is of no mature mind to understand, and accordingly, he is not being assigned with duties by Almighty Allah until he becomes adult.

8- When one feeds his family illegally, like usury! The family shall get corrupt, spoiled and lost... On the other hand, if he only feed them legally, and always breach them and rewind them by Allah, such a family shall not make offences at all.

9- If your husband orders something illegal, do not listen to him.

10- The mother is responsible since the young child does not know or understand. He could become naughty and his mother would be responsible to that! The mother shall first be countable. She put him in a place of disease, even in fostering, she has not to foster him by any woman, It such a woman if is stupid or owner of the milk is stupid⁽¹⁾. this is not right, because the fostered child would be stupid, milk is so effective! It changes the child nature, and all original nature fades out not be replaced by the conduct of the fostering woman, or her husband, the mother is the responsible for this.

11- My daughter, if a catastrophe happens to by the death of your son, no objection for weeping him! As for this crying with mournful act, it is peculiar, for what are you crying? Is it for Allah? Allah- when Allah gave you the child, why did you shrill and now crying? Is that God other than this God, you expressed joyfully when God blessed you with the child? When God took who he gave you, why did you get angry with? You proved that you are absolutely mindless! And no belief! lire is she who says: I believe in Allah. It does not matter to weep with tears, but when she cries and gets sad, she is a lire and absolutely non-believer in Allah! Allah blessed us with the child as a trust, so that we have to up bring until he becomes adult,

⁽¹⁾ Or the hasband of foster: because the milk belongs to father.

and then we are not responsible towards him at all, but prior to that, we educate the child with knowledge, and generosity as well as helping him be merciful...

12- Almighty Allah ordered you to pray, why don't you pray? She said: still young, how old is she? Thirteen or fourteen!

13- Knowledge is a must to any male muslim or female muslim. The must to the female muslim is not the knowledge of chemistry, but the knowledge pertaining to women for prayer, ablution, (tayammom) which is an ablution substitute. This is must over her.

14- Women are of less mind and religion⁽¹⁾. This is in general women, as for special women, more women are lighter than more men...much more.

15- I tell you: beauty is not in dressing, beauty is the morals, when your husband orders you, you obey, provided that should not be against Shari'a "No obedience for a person to disobey the creator."

16- If your husband drink wine, pray for him and serve him, until God bless him to give up and never drink wine again.

17- The child treats his mother according to his fostering woman she choosed for him. If she is good, the child will be good too and treat his mother pursuant to the milk he was fostered. If you just rely on relative fostering women, it will not always be right since such a relative could be of bad manners to reflect upon the child who has been fostered there from or his father since milk is of the father, who is the husband of the fostering woman. Milk is a full nutrition it contains meat, bread and water.

18- In this way the child manner will be similar to those of his fostering woman, since milk is the origin of human. If his food is illegal, his outcome will be back biting, lying and corruption.

⁽¹⁾The source is in Sahih Albukhari (1/116) No (298)

19- Do not over milk the child, whenever he cries, you feed him! No, this is wrong you better limit him feeding to twice, three times or maximum four times, so as not to be greedy- always eating without knowing deference between good and bad. This is your own duty, mothers and fostering women.

20- Mother may not foster her child unless after permission of the child father, because the milk is of the child father and of the mother.

The woman goes and comes, but the milk is of the child father. She must ask him permission to write his name and the name of the fostering woman. It is better not to foster as they new foster with cow milk. Oh God! How it is harmful! You did not know cows. If necessary foster your child by a better woman than yourself, more knowledgeable and more righteous.

21- Oh my daughters! You may not foster the child unless after permission of the father, because he is the father of the child- not you until he waits. He is to define the foster woman of his child and the husband of such foster woman. The milk is his since when he gets old, may not know is sisters or mother-in-law... it must be written.

Do not resort to more fosterers, this is wrong. The child behavior is an outcome of the foster in full!

22- My daughters, the infector is one- Allah. The mother-in-law has **nothing** to do, I swear by Allah! If the essence is withdrawn by Allah. From her, she falls down dead, she is a mere cover like you and myself, all of us are skin covers.

23- My daughter, may Allah be pleased with you! May Allah protect you! Do not state what is none of your affairs.

24- I swear by Allah that if it is my affair, I would not let the sun see you. I do not wish you to be seen by any other one.

25- My daughters, more of women a band on prayer for long! Why do you a band on those prayers? She said: seven days? What, it could be before two

- 26- hours or before two days or even three days. As soon as blood stops, you must wash, fast and pray.
- 27- Women blood is the most important, from where shall the child be fed? This blood is changed into milk.
- 28- Believer may not keep sleeping when dawn (Aazan) prayer call is made! Even woman of **emmenia** should sit for an hour or half an hour up to sunrise, Allah may give her what her being blessed with before emmenia!
- 29- We have to educate our sins with the religious values, like prayer, ablution, we teach **fiveth**, honestly and impartiality. If a poor asks us, we tell our son to go and give him! So that he becomes kind toward the needy and not considers himself higher than the poor.
- 30- My daughter be careful not to kill the snake at home. The snake never harms. In fact the snake is a saver! Snake and the like may not give the godly person. This is a rule. Animals even if the lion may not distract the godly person.
- 31- If your husband is a trader, teach him how the trade is: purchase by ten when the market became by nine; sell with nine and buy and sell this way. Gain or less what matter is the net. Many people say that I bough with ten, how could I sell with nine, and so he waits until it becomes by a piaster when he has to pay himself for the disposal of items.
- Let your trader husband understand this and avoid monopoly in the market...

Windows for Traders

He GBPW said: The Word Trade in arabic is composed of four letters: the first one means God-Fearing, the second means honest, the third means brave and the fourth means merciful.

He who profits more, he will lose money quickly, but if his profit is reasonable and limited known to people, Almighty Allah bless him therein and gives him satisfaction and from such satisfaction comes the blessing. If one of you refers to the goods of another, Allah may prepare someone to refer to his goods.

If one purchases something from us, he could either be rich, poor or very poor. From the rich we take reasonable profit while from the poor we never take anything, as for the very poor, we give him. If a widow comes to us with no job other than spinning we don't take from her the cost of a cloth, we do take from except the value of the saree. If another widow who is a mother to children but of better condition than the first one, we do not take profit from her. In case a third person comes, we take reasonable profit from him.

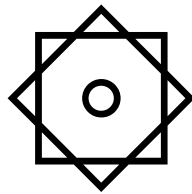
If the usual profit is 5 percent, we only have a profit of two percent. We must not eat something illegal, not lie, not deceive and not retreat after we sell or buy as people say: "one hundred set backs rather than one lesson the contrary hundred lessons rather than me setback"

He who makes more profit as money comes to him quickly, it goes from him quickly, while he who profits less, Allah bless and satisfaction is of that blessing. If I buy from this person, I will not go to another person and all my companions will buy from him. He used to sell everyday in one thousand

leras and became twenty thousand leras. His purchasers were fifty and rose to five hundreds, which is more profitable?

The believer decorates trade as he decorates money in out it in right place. He is superior over money and over trade and others. He is not dominated by anything. He decorates money and not decorated by money.

*This is the end of the First Part by the Bounty of
Allah the Almighty*



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